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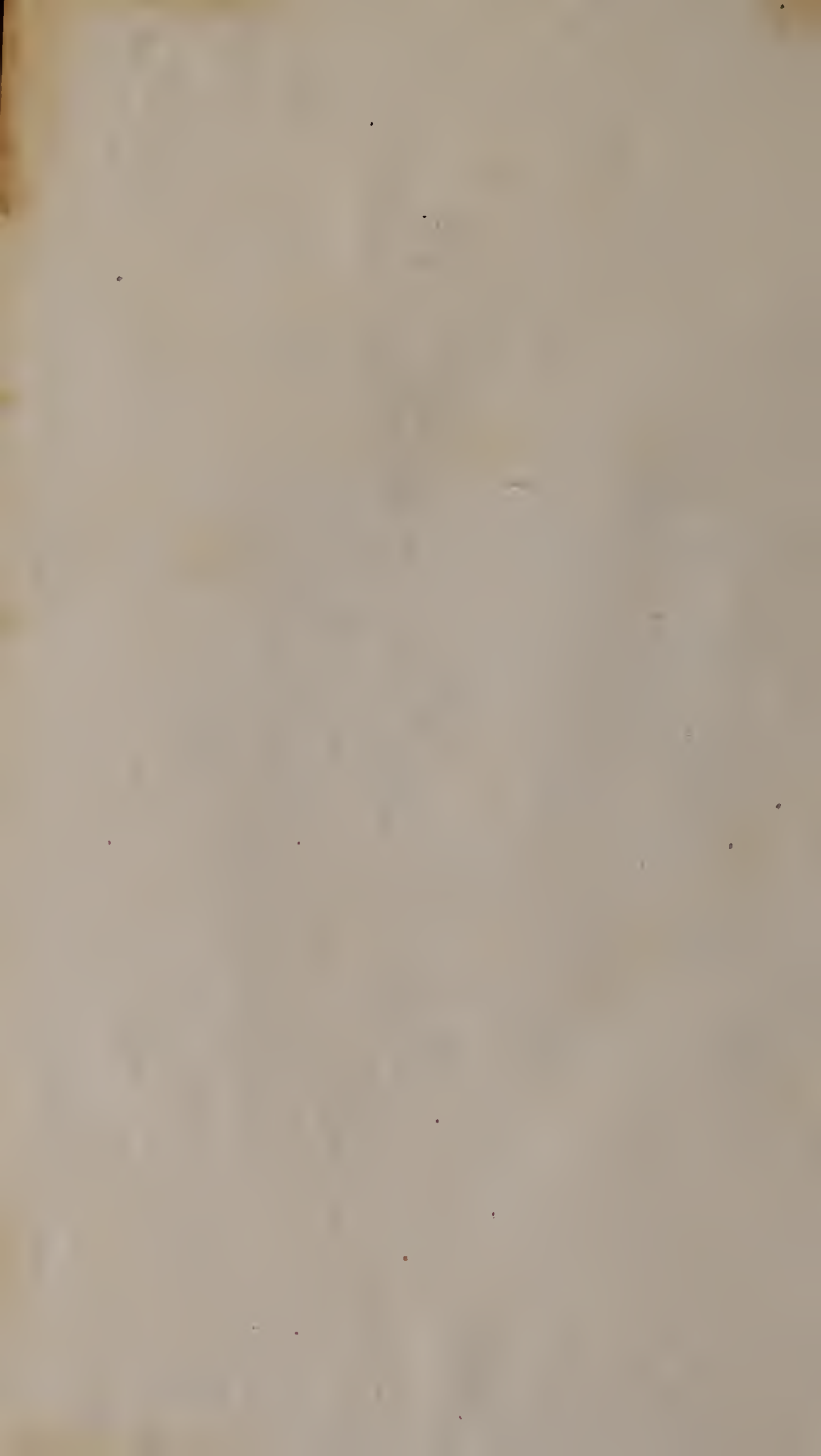
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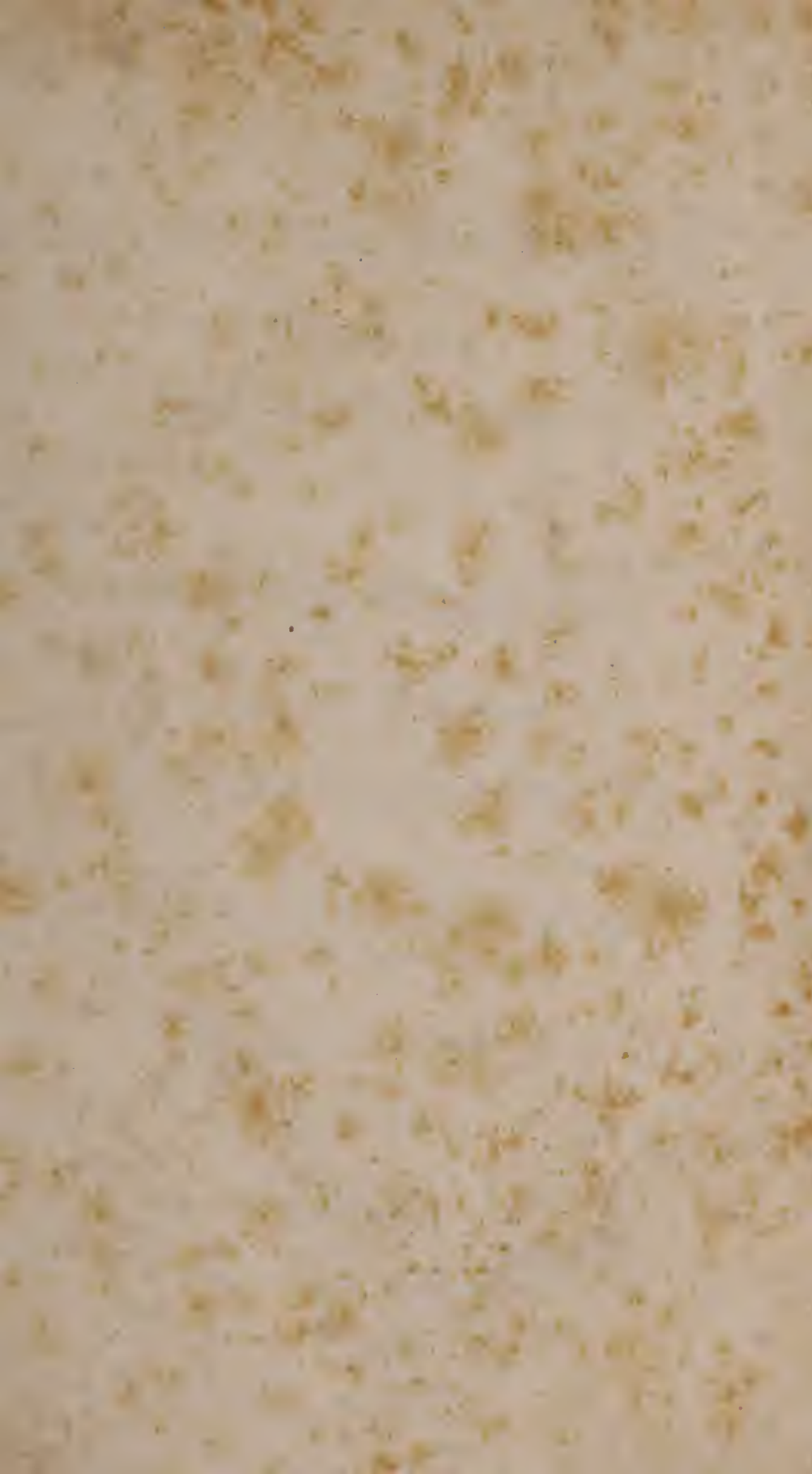
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Forth;  
THE  
SPIRIT OF MISSIONS;

EDITED FOR

THE BOARD OF MISSIONS

OF

The Protestant Episcopal Church

IN THE UNITED STATES OF AMERICA,

By the Secretaries and General Agents of the two Committees.

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To the intent that now unto the principalities and powers in heavenly places, might be known  
by the Church the manifold wisdom of God.—ST. PAUL TO THE EPHESIANS.

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VOL. XXII., FOR MDCCCLVII.

NEW-YORK:  
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.....  
1857.



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# DOMESTIC MISSIONS

OF THE

## Protestant Episcopal Church.

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JANUARY, 1857.

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### The Opening Year—Our Prospects and our Hopes.

THE recent Meeting of the Board was marked by nothing extraordinary, certainly with nothing especially hearty, earnest and encouraging. All we can say is, there seemed to be a good feeling with all, but little disposition to stir up, to plan, and to do.

As in former years, the simultaneous meeting of the General Convention seemed to have an overshadowing and depressing influence upon the meetings of the Board of Missions. The Bishops, clergy, and laity, all seemed to come to the meetings of the Board weary and worn from the labors of Committee Rooms, and the exciting and exhausting interest of the legislative business of both houses. The work of Missions was thus made secondary, whereas it is at once the life and end of all Church legislation. "That the comfortable Gospel of Christ may be truly preached, truly received, and truly followed, in all places, to the breaking down of the kingdom of sin, satan and death," was the daily prayer of the Convention, but how few seem to realize that the proper carrying out and fulfilment of that prayer lies in the earnest, faithful use of the means devised by the wisdom of the Church for cherishing a Missionary spirit, and doing her Missionary work, both at home and abroad. When will the Church be-

gin to realize that her life and glory are not in the dry bones of canons framed and changed, and in her ever varying legislation, but in her earnest work, in her Missionary conquests, and in the faithful emulation of her Master's spirit, "holding forth the word and light of life," and "going about doing good?"

We hope for not a little from the enlargement of the Board of Missions, enlisting new recruits, and spreading out on the right hand and on the left, not doubting for a moment that every one who thus accepts the charge and trust, will feel bound, both in duty and in privilege, to redeem it faithfully, by a warm devotion and active interest in the work and cause of our Missions, as thus organized and provided for by the collective wisdom of the Church.

The resolutions of the Board, in reference to our Domestic Missions, were all that we could ask, in kindness, comprehensiveness, directness, and adaptation to our wants and prospects.

We have already had some *thank-offerings*, in answer to their kind and earnest voice; may we have many more. The smaller parishes, too, are coming into line, and some which never sent before, have sent us now. There is a steady increase, too, from many parishes, upon the ratio of the former year.

All these are good and cheering signs, and the Committee are determined to go on, without retrenchment, trusting in God and in the Church to see they are sustained and carried through. As the authorized and burdened servants of the Church, we have a right to look to its every minister and member for co-operation and support. We ask it of the Church with all respect and earnestness. We need their prayers, their interest, and willing, liberal contributions for our cause. We pledge ourselves to strive, with one heart and mind, to do the work committed to our charge diligently, impartially, and faithfully. All that we ask for in return is such coöperation as will hold up our hands and enable us to do our work. The opening year looks well, and we look with confidence, and wait to see our hopes and expectations realized, and our earnest, honest efforts crowned with glad success.

**A Cheering Pledge.—The First Fruits of the Year.**

THE entrance on the year, burdened with debt, and somewhat clouded with discouragement, was so unexpectedly and signally relieved, that we cannot but record our grateful sense of the goodness of God, in reproving the weakness of unbelief, and cheering our hearts and prospects with the glad assurance that "His is the silver and the gold," and "his the hearts" and the treasures of his people. A gentleman who saw there was a deficiency in our funds, with the closing year, came of his own accord, or rather moved and prompted by God's gracious Spirit, and for himself, and wife, in a most kind and unpretending way, gave his check for the handsome sum of \$1000, with the expression of the earnest hope that our Missionaries might be paid, and our operations might not be curtailed. Whether it was intended as a thank offering to God, for some signal mercy, or as a free will offering to his sacred cause, it was such an offering, as God will own and bless, and we may well desire and pray, may multiply and spread. With many such, (and surely there are many as able, and as highly blessed of God,) our work would be easy, and our burdens light. For now where dimes and quarters have their chilling wintry reign; the hundreds and the thousands, would flow freely forth, in streams of mercy, sparkling in the sunshine of Christian gladness, gratitude, and love. O for such a genial, fruitful summer, in all the walks, and ways, and wants of Missionary effort, and of Christian benevolence! Surely "the Sun of righteousness, risen with healing in his wings," and the light and love of the cross of Jesus, can multiply such blessed fruits. Who is there then, to follow the example, and to share the joy, with which no stranger intermeddles? There is a luxury in doing good, which angels look on with delight, which shed a sunshine on the Christian's heart, and are to him the earnest and the foretaste of the final welcome, and the bliss of heaven. "*Who went about doing good,*" is the brief, bright record of the Master's life. The Master's welcome crown shall be, "*Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me!*"

**Sunday Schools.—Look here!**

THE following letter tells its own simple story of earnest interest and encouraging results. We know the place, it was once part of our own charge, in our early ministry. No struggling parish in its feeble infancy, no Sunday School, however small, need be discouraged when the Sunday School at Whitestone sends an offering such as this. It is there, as yet the day of small things, and yet it is the day of good things also. It augurs well for its future prospects, that it thus early “looks not on its own things only, but also on the things of others.”

May the faithful Pastor be rewarded, and his Sunday School be richly blessed, and may many feeble parishes, and many a Sunday School, though all the borders of the Church, be encouraged to “*go and do likewise.*”

WHITESTONE, *Long Island*, 10th Dec., 1856.

Rev. R. B. VAN KLEECK, D.D.

DEAR SIR :—At a Missionary meeting, held in the Protestant Episcopal Chapel of Whitestone, it was resolved, that of the twenty-four dollars now collected one-half shall be sent to the Board of Domestic Missions, and the other half to that for the Foreign field.

In compliance with the above resolution, I enclose you the sum of \$12, and hope it will prove acceptable as coming from a place which very lately required Missionary effort on its own behalf.

The offering is the contribution of the children of the Sunday School who were organized into a Missionary Society on Trinity Sunday last, upon the model of St. George's, N. Y. This is the first sum that has ever been raised in this village for a charitable object, outside its own limits.

We trust that having once begun the good work it will increase in faith and charitable actions.

With much sympathy for the cause, and many prayers for its success,

I remain, Rev. and dear sir,

Your obedient servant,

WM. SHORTT,

*Pastor of the Chapel at Whitestone.*

**Change in the Missionary Year.**

THE following circular, which has been sent to all the Bishops, having Missionaries in their jurisdiction, will explain itself. The Missionaries too will learn from it the change contemplated in the Missionary year, and in the time for sending their semi-annual reports. The change will go into effect with this present month, January, 1857, and all concerned are respectfully requested to give the subject their attention.

MISSION ROOMS, NEW-YORK, *September, 1856.*

RT. REV. AND DEAR SIR :—I beg to commend to your attention the following Resolutions, which have been adopted by the Domestic Committee. They contemplate a change in the beginning of our Missionary year, and the time for the Semi-Annual Reports. The 1st of October was fixed upon when the Meeting of the Board was in June, and no change has taken place till now, conforming it to the Meeting of the Board in October. The Resolutions speak for themselves, and you will have the usual notice and requests, as to the appropriations and distributions for the coming year.

I remain, respectfully and faithfully,

Your servant in the Church,

R. B. VAN KLEECK,

*Sec'y and Gen'l Agent Dom. Com.*

RT. REV.

RESOLUTIONS.

*Resolved*, That in future the missionary appointments, and the appropriations to the various Dioceses be reckoned from the first of January to the first of January, and that the Semi-Annual Reports of the missionaries be forwarded on the first of July and the first of January.

*Resolved*, That at the first meeting of the Domestic Committee after the Annual Meeting of the Board of Missions, the appropriations for the ensuing year shall be made, and that the Bishops to whose Dioceses they are made shall be notified of the same.

*Resolved*, That whenever a Bishop in his proposed division of the appropriation to his Diocese shall omit the name of the missionary, the Secretary and General Agent shall immediately give information to said missionary, and his term of service shall expire on the first of January next following, and his name shall cease to appear on the list of missionaries.

*Resolved*, That the missionaries now in the field be continued until the first of January next with their present salaries, unless for special reasons in particular cases, a change shall be considered desirable or necessary.

**Another Parish Self-Supporting.**

THUS one by one, the Parishes which we have nurtured, take their place, in grateful memory of the aid they have received, able to go alone, and to return to others that which they in days of weakness have enjoyed. May the Church at Manchester go on to prosper and be strong, firm as the granite hills around her; and better yet—firm as the Rock of Ages, which is its sure foundation.

MANCHESTER, N. H., *December 9, 1856.*

REV. AND DEAR BRO:—At a late meeting of the Rector, Wardens and Vestrymen of St. Michael's Church, in this city, the following resolutions were passed unanimously:

1. *Resolved*, That the long-continued nurture of this parish, by the Domestic Board of Missions, has been the means, by God's blessing, of sustaining and firmly establishing the church of our affections, in the midst of a population fluctuating and unstable in everything, except in prejudice against her; and that without such aid we see not how her present comparatively secure condition could have been reached.

2. *Resolved*, That in cheerfully relinquishing the missionary aid, as early as is consistent with prudence, we desire to express our deep sense of gratitude and obligation, and our lively interest in the work of domestic missions, and our purpose, according to our ability, liberally and extensively to diffuse the benefits we have received.

J. G. HUBBARD, *Rector.*

G. L. ANDREWS, *Clerk.*

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**Well Done Dubuque.**

THIS infant parish in Iowa has sent an Advent offering of \$152. If it does "not provoke to love and good works" many an old and wealthy congregation, it will not be the fault of this good example. The parish at Dubuque has within a year given up the Missionary aid, and this is the first fruits of its rich return. The East must wake up, or the West will outstrip her in the race of benevolence and liberality, as in enterprise and energy. They want *live men* at the West, and they seem determined to have parishes living, loving, and awake. May it wake up many others.

California Episcopal Visitation.

From Rt. Rev. W. Ingraham Kip, D. D.

SAN FRANCISCO, Nov. 18th, 1856.

I proceed to give you some account of my official acts in this diocese during the last month.

Oct. 19th.—In Grace Church, San Francisco, I admitted the Rev. D. F. McDonald to the priesthood. Mr. McDonald was transferred to this diocese about two years and a half ago, by letters from the Bishop of Moray and Ross, Scotland. After remaining for eighteen months as a candidate for orders in this diocese, he was last December ordained Deacon, and at once entered on his duties as Missionary at Benicia. He officiated there, gaining in every way the respect and attachment of his parishioners, until in September the Parish of Coloma having become vacant, he accepted an invitation to that more important place.

At his ordination, morning prayer was read by the Rev. Orange Clark, D. D., and the Rev. J. A. Shepherd, and I preached the sermon. The candidate was presented by the Rev. Dr. Clark, who also assisted me in the Holy Communion.

Friday, Nov. 7th.—I left San Francisco for Sacramento, in the steamer—reaching there next morning.

Sunday morning was the time fixed for the consecration of the new church building of Grace Church. The Rev. Mr. Hill entered on his duties last May, and his congregation have now the satisfaction of seeing completed, the handsomest edifice belonging to our Church on the Pacific coast. It is built of brick, of Gothic architecture, and the nave only having been erected, it can at any time be doubled in size.

Besides the Rector, there were present, the Rev. Dr. Clark, and the Rev. Messrs. Shepherd and Cooper, all of whom took part in the services. The sermon was preached by myself.

After service I repaired to the house of one of Mr. Hill's parishioners, and confirmed a sick lady who was too ill to leave her room.

In the evening the Church was again crowded to its utmost capacity, when the service was read by the Rev. Dr. Clark, and Mr. Cooper; and I preached the sermon. Nine candidates, (two of whom were members of the vestry) then presented themselves for confirmation, at the conclusion of which I again addressed them.

Thus closed a day, one of the most pleasant I have spent in California, for we had before us the visible marks of progress, and a day which will be long remembered by the congregation. The Church is so rapidly filling up, that I believe before one year has passed it will need enlargement.

*Monday, Nov. 10th.*—Staying some little distance from the city, I was up long before daylight, to reach the steamer which started for Marysville at 6 o'clock, A. M. Messrs. Hill and Cooper met me on board. As the rainy season had not yet set in, the water was very low, and our little high pressure boat with difficulty threaded its way up the narrow-winding river. After a few miles we left the Sacramento and entered *Feather River*, (how much better to have retained the old Spanish name of the *Plumas* !) where we often grounded. I had been accustomed to reach Marysville by this route by 3 o'clock, P. M., but now, as the afternoon advanced, I began to have fears lest I should entirely miss my evening appointment. At length, at 6 P. M., we reached the mouth of Yuba River, and as the boat could not get up, were landed on the bank about a mile below the city. No carriage appeared, so that we hired an express wagon for ourselves and baggage, and reached the hotel in Marysville in time for my appointment.

This Church has been vacant since Mr. Hager last May removed to Stockton. During his Rectorship, however, he erected a neat brick Church. Notice had been given of service, and a respectable congregation had assembled. Evening prayer was read by Messrs. Hill and Cooper, and after the second lesson I baptized two infants, children of two of the vestrymen, and preached the sermon, and after the dismissal of the congregation, met with the vestry for the purpose of procuring a Rector from the East. I trust that this will soon be effected, and that in January this vacancy will be supplied. Marysville is a city of 7000 inhabitants, and only needs an active zealous man to build up a good congregation.

*Tuesday, Nov. 11th.*—Was again up by dawn to take the stage for Grass Valley. Mr. Cooper accompanied me, while Mr. Hill returned by the steamer to Sacramento. Our course was along the Yuba, through the "diggings" where the miners were toiling, until we commenced ascending the mountains. At 3 o'clock, P. M. we reached Grass Valley.

I have visited this place yearly for the last three years, but never before had been so much struck with the evidences of improvement. It is the most important town for quartz mining in the state, and extensive mills have been erected for crushing quartz, one, by an English Company, being the most perfect in California. Mr. Cooper resides here, officiating on the evening of Sunday, and at Nevada in the morning.

In accordance with notice given we had service in the evening, Mr. Cooper reading prayers, and I preaching. After sermon *three* candidates were confirmed, it being the first time this rite had been administered in the place; when I briefly addressed them.

The hall occupied by the congregation is so well filled there on Sunday, I was told, many went away who could not procure seats. Mr. Cooper is strongly founding the Church, a lot has already been presented, and all assured me that in the Spring they could erect a Church edifice.

*Wednesday, Nov. 12th.*—In the afternoon we crossed the mountain, four miles, to Nevada. During the past Summer this place was visited with a terrible calamity, a fire having swept off almost the whole town, costing also the lives of eleven persons. It is now almost rebuilt, yet it will take a long while for its inhabitants to recover from the blow, and little therefore can for the present be expected from their efforts for the Church. It is with many only a desperate struggle to support life, for very many lost everything. Yet six months from now, I believe, will see a total change.

We had a fine congregation in Temperance Hall, more than could be accommodated with seats. Mr. Cooper read evening prayers, and I preached. After service we returned to Grass Valley, a full moon giving us light to wind our way on the mountain side and through the primeval forest.

*Thursday, Nov. 13th.*—As the stage starts for Auburn at 1 o'clock at night, my good friends had provided a carriage to have me conveyed the next morning, that we might set out at a more convenient hour. I left Grass Valley at 11 o'clock, A. M., in company with Mr. Cooper, and Mr. S——, one of his wardens, reaching Auburn about 5 o'clock, P. M.

The Church in this place was commenced a short time since by the Rev. Dr. Hatch, who performed the first service both here and at Folsom, at which two places he regularly officiates, a volunteer Missionary, preaching the Gospel "without money and without price." He met us on our arrival, having made arrangements for evening service.

We met in the Court Room which he uses on Sunday for that purpose, and where his congregation has amounted to more than two hundred persons. Evening prayer was read by Dr. Hatch, and Mr. Cooper; and I preached. At the request of Dr. Hatch I gave notice for those to remain after service who were favorable to the organization of a Church. Dr. Hatch was accordingly called to the chair, and the Parish of Christ Church regularly formed by the election of wardens and vestrymen. They stated to me their belief that they could support a minister and that they would, as soon as the rainy season is over, proceed to the erection of a Church building. Immediate measures will be taken to procure a clergyman, until which time they will remain under the pastoral care of Dr. Hatch.

*Friday, Nov. 14th.*—Mr. Cooper this morning returned to Grass Valley, and at 8 o'clock A. M., in company with Dr. Hatch, I set off in the stage for Folsom, reaching there at noon. This is the terminus of the Sacramento Railroad, and a place which in one year has risen from nothing to a population of more than one thousand, which is rapidly increasing. Trinity Church was organized by Dr. Hatch some time ago, and his services are held here every other Sunday.

Our service took place in the evening. The Rev. Mr. Hill had come

over from Sacramento to meet us, and the Rev. Mr. McDonald from Coloma.

There is a hall handsomely arranged for the use of the Church, where their services are held. Evening prayer was read by Messrs. Hill and McDonald, and I preached the sermon. Immediately after the sermon the preface to the confirmation service was read by Dr. Hatch, and two candidates received that rite. They were the two wardens of the infant Church.

The next day we returned to Sacramento, and in the afternoon by steamer to San Francisco, reaching home at ten P. M. Thus ended some ten days labor, a specimen of the kind of work to which I should be devoted, did not the parish in San Francisco occupy so much of my time.

## *Georgia.*

*Athens—Rev. Dr. Henderson.*

ATHENS is one of the most beautiful and healthy towns of the south. It is the seat of Franklin College; the University of the State; an Institution which is richly endowed and well sustained by a body of able professors. The number of students varies from 100 to 150. Many of these attend upon our services. On this account as well as others—the Church here, originally established under the ministry of Rev. Dr. Stevens of Philadelphia, though greatly depressed from a variety of causes, is of very great importance to the interests of the whole Diocese. Several of the Alumni are now clergymen of our Church.

When I was called, most unexpectedly, to take charge of the parish last Spring, I found the Church had been closed for five or six months, the congregation dispersed, and the Sunday School utterly extinct, without any hope as was thought of its revival. The aspect of things, however, changed to some extent before the close of my brief visit. There was quite a fair attendance upon the services, and the Sunday School numbered about fifty children, including ten or twelve colored; while several were added to the communion. There were twenty-three communicants when I came, now there are thirty-two; some of these reside here only a portion of the year. Of baptisms there were four infants and one adult.

It was with great regret that I was constrained to leave them, not, however, without the promise of returning D. V. at the earliest possible period. Accordingly I resumed my labors here in the month of September, the services having been acceptably sustained meanwhile by a lay reader whom I had trained for the purpose. The Sunday School, however,

though it had been kept up by the persevering energy of a faithful few, had dwindled down to some fifteen or eighteen children. This was the result chiefly of the establishment of a combined course of lectures by the Presbyterian, Methodist, and Baptist clergymen to all the children of the town, at the same time at which the exercises of our Sunday School were held.

I need not say that upon my return I was received with an earnest and hearty welcome, all the members of the little flock manifesting the utmost willingness to co-operate in any measure I might adopt for the instruction of the ignorant, or the increase and prosperity of the Church. This feeling I regarded as one of the best tokens of promise, and have endeavored to turn it to good account in various ways.

Beside instruction in the Sunday School, at which there have been recently from thirty to forty-five attending scholars, several members of the congregation—gentlemen and ladies—have engaged to take the chief responsibility of teaching in a *night school*, which I have established for the benefit of the operatives in a cotton factory, and others, chiefly mechanics, who have else but little opportunity of instruction. These constitute a most respectable class of the population. Some of them have seen better days, and yet many of them I found could neither read nor write. We have now about sixty pupils—young men, women, and children—and the improvement in many cases is most striking. Some married persons have recently applied for admission. I generally visit the school every night—it is held four nights in the week—and closes with our evening prayer, giving a short exposition of the lessons, or a familiar lecture on some matters of practical interest. Some attention also is given to sacred music—as you would readily suppose—from the full chorus with which all unite in the simple strains of Talli's evening hymn. It will not be long, I trust, before they are also familiar with the chants. I augur the best results from this effort of Christian benevolence. Bishop Scott, who is an Alumnus of the University, and is well acquainted with the difficulties which the Church has to encounter in her work here, paid us a transient visit a few days ago, and expressed great gratification at the aspect of things. He made a most interesting and instructive address to the school, several of whom remembered him as a Presbyterian clergyman. It was my first personal acquaintance with the Bishop of Oregon. I am thankful that the interests of the Church, in that remote and important region, are committed to such able, faithful, and judicious hands.

Several of the distinguished Professors in the College have expressed great interest in my operations in this quarter. I have been attending with great pleasure and profit a course of lectures on Geology and Natural History, by Dr. Joseph Le Compte, the accomplished Professor of that department in the University.

The young man to whom I referred as sustaining the services during

my absence, is now pursuing his Theological studies under my direction. Beside the critical study of the Greek Testament, Systematic Theology in good old Pearson, and Ecclesiastical History, I strive to give him a *practical knowledge* of Pastoral Theology, as the companion of my visits, especially to the poor and sick, with an occasional opportunity of exercise in extemporaneous speaking, the ability for which I conceive to be so important to the proper influence of the ministry. This young man, if his life be spared, will be the twelfth to enter the ministry, that hath been under my personal instruction or pastoral care. Nine of them are still living and engaged in its active duties.

The Church is open on Friday evenings for prayer, baptisms, and the practice by all of sacred music. I have also an occasional service of an exclusively religious character in the factory chapel where the night school is held.

Unusual interest has been shown in a course of lectures which I have commenced, in which I illustrate Scriptural History, by diagrams in the magic lantern. The attendance is quite large, there being present at least 100 children and as many adults, with promise of increase. This affords me an opportunity of giving instruction on various topics to many whom otherwise I could never reach. A melodeon with ability to use it—for sacred music—where there is no organ; and a magic lantern to attract and impress the minds of children and others, judiciously employed, would be invaluable helps in the Missionary work.

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### Michigan.

#### *Marquette, Lake Superior—Rev. Henry Safford.*

BUT a little more than one year has passed away since this place became a missionary station of the Domestic Board. During this time we have been laboring in this inviting field, and striving to sow the precious seed of Divine truth. We went forth weeping, bearing none other than Bible truths, and teaching them in no other way than that marked out by the wisdom of the Church in her Book of Common Prayer. Time, however, can only determine what shall be the success of our ministry upon these shores. Yet we have this to encourage us—the people, as a general thing, are willing to listen, yea, they are willing to *use* the prayer-book, and to let their voices be *heard* in the goodly worship of the Church. Our congregations have been uniformly good, seldom falling below fifty persons, and oftentimes numbering one hundred and fifty. As we survey our field, we cannot but think that ere long we shall be permitted to re-

joice with the angels because of the return of many precious souls to our Father's house and to the privileges of his children.

Our Church edifice, which was commenced one year ago, is now finished. It is a neat and beautiful building, placed upon an eminence, and destined, as we hope, to shed its benign influences upon the young but promising town which it overlooks.

Our communicants number only ten persons, yet from the number and character of those who attend our service, we cannot but think that our numbers will be more than doubled within a very short time. In this place our Church has attained a vantage ground which in most places she has failed to secure. It is too often the case that the Episcopal Church follows in the footsteps of the various denominations, and this we conceive to be one reason why her progress is so slow. If she could only be the first in the field, her position would be an enviable one, and her efforts would be crowned with more glorious results.

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### Wisconsin.

#### *Green Bay; Oneida Indian Mission—Rev. E. A. Goodnough.*

I AM once more, by the grace of God, enabled to send a Report of my labors at this Mission. I have been at my post all the past year, not having been absent a whole day during that time, nor having had one hour's sickness. I have been engaged in the solemn services of the Lord's holy day, and other days set apart by the Church; administering the Communion of the body and blood of Christ to the faithful once a month in the Church, and frequently to sick members of the flock at their homes; offering prayer and praise to God, reading and preaching the everlasting Gospel to the people, and on week-days teaching the children in the school. I have great cause to be thankful to Him from whom these blessings come, and I hope to continue to deserve them by a more faithful devotion to my high and holy duty.

Right Rev. Bishop Kemper again visited this Mission on the 12th September, and confirmed seven more young Indians, making, with fifteen confirmed in December last, twenty-two who have the past year assumed their Baptismal vows. The Bishop's visitation has been at this time more than usually cheering to the Missionary, and from appearances, of vast benefit to the Indians. They immediately commenced, upon the Bishop's visit, to work on the contemplated addition to our little church with right good will. Bishop Kemper has labored for nearly twenty years for the temporal and spiritual benefit of this tribe of Indians. He has never doubted that by earnest labors and the blessing of God, they

would in time become Christianized. The seed falls upon a wild and uncultivated field, full of the accumulated growths of a thousand generations; but the same faith which characterizes the apostle of the north-west in all his other undertakings, which have met with such success, accompanies him also in this. May the beloved Bishop live to see the accomplishment of all his hopes, but especially of that with regard to these Indians.

While other Missions to Indians are given up by Romanists and Presbyterians, the Missions of the Church among them bid fair to succeed, if patience in well-doing does not fail.

If the sale of liquors to Indians could be stopped, the work, which will take years to accomplish under the present state of things, might be done in a very short time. Every Indian here who chooses can get liquor in any quantity he pleases without trouble. Would that government would awake to this sad state of things and put a stop to the vile traffic once for all. The Indian calls for civilization and redemption; shall we give him the means by which he is sunk still lower in the scale of humanity? He calls for bread; we give him a fiery poison serpent which stings him to death.

May He who rules above and below so dispose the minds of our governors that they shall in their wisdom do that which God has given them to do. The slavery of the mind is worse than that of the body. Would that philanthropists would turn their eyes to the fearful slavery which degrades the body, mind, and soul of the North American Indian. Amen.

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### *Minnesota.*

#### *St. Anthony's Falls—Rev. J. S. Chamberlain.*

ENCLOSED I send copy of a letter sent to Bishop Kemper, as containing the sum of our doings for the six months past. I beg to add that the corner stones for the three churches mentioned have, since the writing, been laid with religious services and addresses, and the work of building is now going forward as rapidly as possible. We hope to have them ready for consecration in November, as also the Chanhassan church, in which we now hold services, but which is still incomplete.

ST. ANTHONY'S FALLS.

RT. REV AND DEAR SIR:

I have great satisfaction in writing to you once more of important successes in missionary work. I know that such news is always most welcome to you, and therefore I send my present letter with the pleasant expectation of bringing rejoicing to you, as I would be glad ever to do.

The parish here, notwithstanding the division made by the organization of the Minneapolis Church has greatly strengthened every way, but especially in the vigor of its secular administration, in the increase of its congregation and of its communion. A burial ground of 10 acres (cost \$500) has just been bargained for, and a new organ, (cost \$500) by the zeal of a new communicant, whose praise is amongst us all, has been purchased, and is on its way hither. The church is about to be repaired and the lot enclosed.

In Minneapolis the parish is doing nobly. In the division, most of the wealth went with them, and most zealously have they used it. Two subscriptions for the church, of \$1,000 each, were made by two communicants, and the whole amount for building, lands, &c., has reached, I believe, near \$4,000—all raised at home. The workmen have been engaged on the Church for three weeks past, and are, by contract, to have it ready for consecration October 1st. Two very desirable lots are secured, and an organ is to be had before consecration. Some important additions have been made to this parish of late, and especially of a family whose children I baptized a few weeks ago. I expect to receive the father and mother at Communion soon.

At Sauk Rapids, during my last visit, I collected subscriptions to the amount of \$690, which the vestry expects to increase to \$800. Pledges have been kindly given, by Rev. Mr. Breck and Rev. Mr. Manney, for \$300 for this place, and I expect to raise \$200 more—how, I do not as yet know—making, in all, \$1300 for a church. Six lots in the town and ten acres of land adjoining have been also added to the other donations. The lumber for the church is partly bought, and the bill for the balance put into the mill. The church is expected to be ready for consecration this year. Is not all this nobly done for the brethren at Sauk Rapids?

At St. Cloud, three miles from the Rapids, and on the opposite side of the Mississippi river, arrangements are on foot for a church after the same plan as the one at the Rapids. The lumber is already on the ground, and the church will go forward as fast as the pledges made to it shall be paid.

The Chanhassan church is completed on the outside, and the men are at work putting down the floor. It is promised that it shall be ready for me to preach in when I go out again. This parish has fifty acres of fine land.

Thus you see, Rt. Rev. and dear sir, that, God still blessing us, (for this is all his work) we shall have four churches for consecration in the fall. I trust, also, that everywhere goodly numbers for confirmation and greatly increased congregations will reward your patience and labor, and give abundant cause for rejoicing.

Begging the blessing of your love and prayers, I remain,

Your obedient servant,

J. S. CHAMBERLAIN.

*California.**Oakland—Rev. J. W. Capen.*

BISHOP KIP has doubtless informed you of my transfer from Coloma to Oakland. It was done at my own request on my wife's account. You are aware of her previous ill health; and the hope that we cherished that the climate of California would favor her recovery. After a trial of seven months we found that the climate of Coloma with its extreme heat in the summer was very unfavorable, and my own health was beginning to be affected by necessary attention given to her. For these reasons I solicited from the Bishop an appointment to the vacant station of Oakland. We have now been here more than a month, and Mrs. C.'s health has very decidedly improved. The even temperature, and the bracing sea breezes are likely to prove of great benefit to her.

It is now about seven months since Mr. Syle left this place in which I think he labored seven months. Since he left the little Chapel which he occupied (a hired room) had been destroyed in a conflagration, and a number of the principal supporters of the Church have removed. I think, however, that there are enough remaining, who are friends of the Episcopal Church to constitute—after they are properly gathered—a respectable congregation, which may form a nucleus for what I think will in a few years be a flourishing Church. There was no election of vestry last Easter, and but two or three of the old vestry are now remaining. It is not proposed, however to have a new election until the regular time next Spring. We are now worshipping in a house built by Rev. Mr. Willis, a Baptist Minister, who has gone to the East on account of his father's decease. Providence has thus provided for us for the present, and we rely upon the same Providence for whatever may be necessary for the prosperity of His Church in this place in the future.

Oakland you are probably aware is directly across the bay from San Francisco, at a distance of about eight miles. The conviction of many is, that it must yet be to San Francisco what Brooklyn is to New-York. It is certainly most favorably situated for such a purpose. The sea winds which render San Francisco so disagreeable a place of residence, both on account of the dust and cold, are here much modified. Six or seven miles beyond us the coast range of mountains presents a high wall to the winds, which as they pass over San Francisco, blow directly towards us. The current after entering the bay turns toward the north, and passes up into the interior of the country, through the Sacramento and San Joaquin valleys, to modify the intense heat of the interior.

San Francisco is often enveloped in fogs, but these fogs seldom reach us. Almost the whole city—for Oakland is incorporated—is covered with large trees of the live oak species, scattered at a distance for the most part of one or two rods apart. These give it a cheerful rural aspect, and

make it a pleasant spot for the residence of business men who wish to escape from the business air, and more disagreeable climate of San Francisco. The chief obstacle to the prosperity of Oakland has been the existence of a sand bar two or three miles distant, which has prevented the ferry-boat from running with regularity, as it cannot cross the bar in the lower stages of the tide. They are now engaged in dredging out this bar so that this impediment will probably be soon removed. At any rate, sooner or later, Oakland must be a place of considerable importance, and it seems very desirable that our Church should as speedily as possible be thoroughly established here.

As I have been here so short a time, I have no statistics to give except that I have held here two services each Sunday, beginning with the third Sunday in August, to a congregation averaging fifty in the morning, and forty in the evening.

At Coloma I continued the services regularly until the time that I left. When I went to Coloma there were but a small number of persons who were acquainted with the services of the Episcopal Church. I think that now the larger part of the congregation which was well sustained have become attached to our services. Rev. D. F. McDonald has supplied them for two Sundays, and will probably continue to minister to them. The statistics of that Church are with the records at Coloma. No Sunday School was established. It was not deemed advisable under the circumstances by the Bishop. The time will soon come, however, when one can be advantageously established.

### Appointments.

In Ohio, Rev. I. P. Curran, to Milan; Rev. Moses Hamilton, to Napoleon and Defiance—both from October 1st. In Indiana, Rev. John Trimble, Jr., to Peru, from July 1st; Rev. John Williamson, to Vanderburgh Co.; Rev. Almon Gregory, to Laporte—both from October 1st. In Missouri, Rev. W. R. Piekman, to Fayette and Columbia—from October 1st. In Mississippi, Rev. F. Elwell, to Clinton and Raymond; Rev. J. S. Greene, to Monticello—both from January 1st, 1857. In Iowa, Rev. D. F. Hutchinson, to Mount Pleasant and Washington—from November 1st. In New-Hampshire, Rev. Joshua R. Pierce, to Holderness—from January 1st, 1857. In Illinois, Rev. Robert Ryall, to Pittsford, Pike Co.; Rev. L. N. Freeman, to Warsaw—both from January 1st, 1857.

The following Missionaries have been transferred:—In Indiana, Rev. Elias Birdsall, from Lawrenceburgh to Mishawauka; Rev. A. Bingham, from Bristol to Lima. In Missouri, Rev. J. T. Worthington, from Prairieville to Louisiana and Bowling Green.

### Acknowledgments.

The Treasurer of the Domestic Committee acknowledges the receipt of the following sums, from Oct. 1st, to Dec. 20th, 1856:

Maine.			
Gardiner—Christ.....	52	00	
Portland—St. Luke's.....	15	06	67 06
New-Hampshire.			
Hopkinton—St. Andrew's.....	16	00	
Portsmouth—St. John's.....	33	56	
West Claremont—Union.....	4	00	53 56
Massachusetts.			
Lowell—St. Ann's.....	66	00	
Marblehead—St. Michael's.....	4	00	
Millville—St. John's.....	54	00	124 00

#### Vermont.

Brattleboro'—St. Michael's.....	5	00	
Middlebury—St. Stephen's—a			
Lady.....	2	00	
Rutland—Trinity.....	25	00	
St. Alban's—Union.....	22	00	
Windsor—St. Paul's, Advent			
off. of a Communicant....	5	00	59 00
Connecticut.			
Bristol—Trinity.....	18	00	
Cheshire—St. Peter's.....	36	00	
Danbury—St. James'.....	13	50	
Fairhaven—St. James'.....	30	45	
Greenwich—Christ.....	18	53	

<i>Hartford</i> —Christ, of which \$6 81 are from the S. School, and \$40 25 from three members of the parish....	172 23
St. John's.....	43 60
<i>Marbledale</i> —St. Andrew's.....	16 66
<i>Norwich</i> —Christ, of which \$2 are from Miss Thomp- son's Class in S. S., for Bp. Scott, and \$2 from Miss King's Class, for Bp. Lee.....	34 00
<i>Oxford</i> —St. Peter's.....	4 00
<i>Ridgefield</i> —St. Stephen's.....	19 43
<i>Saybrook</i> —Grace.....	7 24
<i>Southport</i> —Trinity.....	36 51
<i>Stratford</i> —Christ.....	18 23
<i>Thompsonville</i> —St. Andrew's S. S., for Oregon.....	2 00
<i>Washington</i> —St. John's.....	4 46
<i>Watertown</i> —Christ, of which \$3 are from H. B. P.....	15 00
<i>Westville</i> —St. James'.....	3 00
<b>New York.</b>	
<i>Brooklyn</i> —Grace.....	168 00
St. John's.....	143 07
St. Mary's.....	22 59
<i>Castleton, S. J.</i> —St. Paul's.....	20 00
<i>Copake</i> —St. John's.....	5 42
<i>Goshen</i> —St. James'.....	56 31
<i>Greenbush</i> —Messiah, of which \$1 18 is a year's saving of one of the S. S. scholars.....	7 18
<i>Maspeth, L. I.</i> —St. Saviour's.....	26 00
<i>Mechanicsville</i> —St. Luke's.....	6 84
<i>Monticello</i> —St. John's.....	5 00
<i>New York</i> —Annunciation.....	91 71
Ascension, Mrs. H. Chaun- cey, Jr.....	1000 00
"In plate," for Minn.....	1 00
Epiphany, of which \$17 are from Sunday-School.....	52 48
Holy Apostles', W. Roomc, Esq.....	5 00
Holy Evangelists.....	14 72
Holy Innocents.....	7 00
Incarnation.....	233 60
St. Luke's.....	101 36
St. Peter's.....	113 65
St. George's, of which \$100 are special for Rev. G. Watson, and \$300 to the order of the Episcopal Miss. Association.....	1000 00
Trinity Ch'l. (rainy Sunday)	214 66
Do., Add'l, from a member	100 00
Do. From another member	50 00
A Lady, N.Y., by the Sec'y.	100 00
<i>North Castle</i> —St. Stephen's.....	13 63
<i>North Salem</i> —St. James'.....	10 00
<i>Philipstown</i> —St. Philip's in the Highlands.....	12 60
<i>Poughkeepsie</i> —Christ, of which \$50 are a family thank off. towards deficiency of last year.....	225 10
<i>Sag Harbor</i> —X. Y.....	1 00
<i>Stillwater</i> —St. John's.....	1 63
<i>White Plains</i> —Grace.....	40 00
<i>Whitestone Chapel, L. I.</i> .....	12 00
<i>Yonkers</i> —St. John's.....	66 81
"For Domestic Missions," through Rev. S. Cooke, & A Clergyman of New-York City	5 00
H. F.....	5 00
Collection at Missionary meeting at the Church of the Ascension.....	419 17
<b>Western New-York.</b>	
<i>Geneva</i> —Trinity, a Lady.....	10 00

<b>New- Jersey.</b>	
<i>Bordentown</i> —Christ.....	13 07
<i>Hoboken</i> —Trinity, for Episcopal Missionary Association..	30 00
<i>Hudson</i> —Holy Trinity.....	31 84
<i>Moorestown</i> —Trinity.....	13 00
<i>Newark</i> —House of Prayer.....	26 35
<i>Princeton</i> —Trinity, of which \$1 75 are from S. S.; all to the order of the Episco- pal Miss. Association.....	101 76
" for California.....	20 00
" " Texas.....	10 00
A. B. K.....	1 00
<b>Pennsylvania.</b>	
<i>Birdsboro</i> —St. Michael's.....	3 68
<i>Freeport</i> —Trinity.....	9 00
<i>Germantown</i> —Christ, a Memb'r	100 00
<i>Holmesburgh</i> —Emmanuel.....	2 50
<i>Lancaster</i> —Mt. Hope.....	7 03
<i>Leacock</i> —Christ.....	2 50
<i>Manayunk</i> —St. David's.....	32 00
<i>Mauch Chunk</i> —St. Mark's.....	3 75
<i>Meadville</i> —Christ, of which \$5 are from Ladies' Miss. Society.....	21 00
<i>Morlottin</i> —St. Gabriel's, of which \$3 62 are from S. S.	10 62
<i>Muncy</i> —St. James'.....	31 44
<i>Oxford</i> —Trinity.....	56 70
<i>Paradise</i> —All Saints.....	15 06
<i>Philadelphia</i> —All Saints.....	23 65
Gloria Dei.....	40 00
Nativity, Sunday-School.....	20 00
St. Andrew's, Mantua.....	8 80
St. James, & " A Member, for Minne- sota.....	15 00
St. Paul's, Chestnut Hill, of which \$77 are for the Episcopal Missionary As- sociation.....	118 00
<i>Pittsburgh</i> —St. James', W.P.M.	5 00
St. Peter's.....	30 38
<i>Pottstown</i> —"Frank".....	2 00
<i>Scranton</i> —St. Luke's. Ladies' Missionary Society.....	5 00
<i>Springville</i> —St. Andrew's.....	2 00
<i>York</i> —St. John's, for Episcopal Missionary Association..	17 00
<b>Delaware.</b>	
<i>Baltimore Mills</i> —Grace.....	78
<i>Broad Creek</i> —Christ.....	1 00
<i>Indian River</i> —St. George's.....	2 05
<i>Laurel</i> —St. Philip's.....	1 00
<i>Millsboro</i> —St. Mark's.....	1 38
<b>Mainland.</b>	
<i>Ann Arundel Co.</i> —St. Marga- ret's, Westminster Parish	36 31
<i>Baltimore and Hartford Co.</i> —St. John's.....	10 20
<i>Hillsborough</i> —Rev. R. W. Goldsborough, & Lopping's Cross Roads—St. Mark's, Advent Collec.....	2 50
<i>Laurel Factory</i> —St. Philip's.....	5 15
<i>Mount St. Alban's, D. C.</i> —St. Alban's.....	16 00
<b>Virginia.</b>	
<i>Caroline Co.</i> —St. Margaret's.....	34 88
<i>Chesterfield</i> —E. W. Brewer, Esq.....	2 50
<i>Fauquier City</i> —Piedmont Parish,	42 38
<i>Hicksford</i> —Meherin Parish, & Middleburgh—Emmanuel, for Epis. Miss. Association.....	15 00
<i>Old Point</i> —"C.".....	30 00
<i>Portsmouth</i> —Trinity.....	5 00
	28 50

<i>Richmond</i> —Monumental.....	85	66	
St. James', order of Episcopal Miss. Association, for Oregon.....	25	00	
<i>Smithfield</i> —Isle of Wight, "thavaails of self-denial".....	2	50	
<i>Spotsylvania Co.</i> —Christ.....	4	75	
St. John's.....	4	50	
<i>Upperville</i> —Trinity.....	10	00	
<i>Williamsburgh</i> —Bornton Par.....	30	00	
"A Raven for Elijah," for Western Missions.....	10	00	330 67
North Carolina.			
<i>Ashville</i> —Trinity, $\frac{1}{2}$ .....	5	00	
<i>Elizabeth City</i> —Christ.....	40	00	
<i>Flat Rock</i> —St. John's in the Wilderness.....	39	10	
<i>Wilmington</i> —"Omega".....	10	00	94 10
South Carolina.			
<i>Aikin</i> —St. Thaddeus.....	22	00	
<i>Charleston</i> —St. Michael's, of which \$5 are for Kansas, and \$7 50 for Florida.....	41	90	
St. Philip's.....	2	50	
<i>Cheraw</i> —St. David's.....	13	00	
<i>Grahamville</i> —Holy Trinity.....	57		
<i>Waccamaw</i> —All Saints', of which \$30 are for South West, & \$15 for Kansas.....	45	00	
<i>Winyaw</i> —Prince George, for Kansas.....	5	00	186 90
Georgia.			
<i>Athens</i> —Emmanuel, of which \$11 are first offerings of Sunday-School.....	30	00	
<i>Augusta</i> —St. Paul's.....	111	20	
<i>Marietta</i> —St. James, for Oregon.....	40	00	181 20
Ohio.			
<i>Cincinnati</i> —Mrs. Brannan.....	2	00	
<i>Cleveland</i> —St. John's, for Episcopal Miss. Association.....	15	86	
<i>Columbus</i> —St. Paul's.....	10	00	
<i>Cuyahoga Falls</i> —St. John's.....	6	00	
<i>Norwalk</i> —St. Paul's.....	28	00	
<i>Worthington</i> —St. John's.....	5	00	
<i>Wooster and Ashland</i> .....	10	00	76 86
Mississippi.			
<i>Vicksburgh</i> —Christ.....	56	90	
Kentucky.			
<i>Frankfort</i> —Ascension.....	40	00	
<i>Paducah</i> —Grace.....	16	40	
<i>Paris</i> —St. Peter's.....	5	00	
<i>Versailles</i> —St. John's.....	12	00	73 40
Alabama.			
<i>Carlownville</i> —St. Paul's.....	5	00	
<i>Florence</i> —Trinity.....	10	00	
<i>Huntsville</i> —Nativity.....	110	00	
<i>Livingston</i> —St. John's, from A. Gainesville, a member.....	20	00	
<i>Mobile</i> —Spring Hill.....	5	00	150 00
Tennessee.			
<i>Clarksville</i> —Trinity.....	31	00	
<i>Columbus</i> —St. Peter's.....	11	00	
<i>Greenville</i> —St. James'.....	24	00	
<i>Knoxville</i> —St. John's.....	35	00	101 00
Michigan.			
<i>Detroit</i> —H. A. Hayden, Esq., through H. P. Baldwin, Esq.....	75	00	
<i>Flint</i> —St. Paul's, for Episcopal Missionary Association.....	16	25	
<i>Pontiac</i> —Zion.....	8	00	
<i>Ypsilanti</i> —St. Luke's.....	9	00	108 25
Louisiana.			
<i>Natchitoches</i> —Trinity.....	5	00	
<i>St. Francisville</i> —Grace.....	50	00	55 00
Indiana.			
<i>Lima</i> —St. Mark's.....	2	00	
<i>Madison</i> —Christ, of which \$25 are from Sunday-School.....	50	00	
<i>Richmond</i> —St. Paul's.....	17	00	
<i>Worthington</i> —St. Matthew's.....	3	43	72 43
Missouri.			
<i>Lexington</i> —Christ.....	8	10	
<i>Marion Co.</i> —St. Jude's.....	12	15	
<i>St. Louis</i> —St. George's, of which \$5 are for Episcopal Miss. Association.....	56	00	
St. Jude's, of which $\frac{1}{2}$ is a thank off. towards extinguishment of last year's debt.....	38	80	
St. Paul's.....	10	60	
<i>Weston</i> .....	11	05	136 70
Illinois.			
<i>Aurora</i> —Trinity.....	9	78	
<i>Brimfield</i> —Zion.....	3	00	
<i>Cambridge</i> —St. Matthew's.....	4	58	
<i>Farmington</i> —Calvary.....	18	25	
<i>Jubilee College</i> —Advent off'gs.....	40	00	
<i>Lancaster</i> —M. S. Marsh, Esq.....	10	00	
<i>Limestone Prairie</i> —Christ.....	5	85	
<i>Luckport</i> —St. John's.....	3	00	
<i>Ottawa</i> —Christ.....	15	00	
<i>Rockford</i> —Emmanuel.....	18	67	
Spencer			
Walden, Esq., for Kansas.....	5	00	
<i>Syracuse</i> —St. Peter's.....	2	50	135 63
Wisconsin.			
<i>Green Bay</i> —Oneida Mission.....	5	76	
<i>Lisbon</i> —St. Alban's.....	6	66	
<i>Stephen's Point</i> —Intercession.....	10	00	22 42
Iowa.			
<i>Clinton</i> —Hon. N. B. Baker.....	5	00	
<i>Dubuque</i> —St. John's, of which $\frac{1}{2}$ is for Episcopal Miss. Association.....	152	00	157 00
Minnesota.			
<i>St. Anthony's Falls' Mission</i> .....	30	00	
Arkansas.			
<i>Little Rock</i> —Christ.....	40	00	
Mrs. M. F. Trapnell.....	5	00	45 00
Texas.			
<i>San Augustine</i> —Christ.....	5	30	
Legacies.			
Estate of the late Joseph Voorhes—additional payment from N. B. Holmes, Esq., executor.....	200	00	
Miscellaneous.			
Collection on occasion of Triennial Sermon before the Board of Missions, in St. Andrew's, Phila., $\frac{1}{2}$ .....	77	33	
Collection at the opening of the General Convention, $\frac{1}{4}$ .....	103	04	
Collection at Missionary Meeting in St. Stephen's, Philadelphia, $\frac{1}{2}$ .....	184	94	
Collection at Missionary Meeting of St. Luke's, Phila., Oct. 13, $\frac{1}{2}$ .....	111	42	
"For Domestic Missions".....	2	00	
"T. R. J., Advent Sunday".....	3	00	
Episcopal Miss. Association.....	325	00	606 73
Total from Oct. 1, to Dec. 20, 1856..	\$9,243 16		

A contribution of \$12 16, from *Ascension Church, Claymont, Delaware*, was erroneously acknowledged in the October No., and in the Table of Contributing Parishes, as from *Ascension Church, Claremont, Delaware Co., Pa.*

The following sums, in aid of Domestic Missions, have been contributed through the Episcopal Missionary Association for the West, in Philadelphia, by the following named Churches and individuals, from July 1st to October 1st, 1856, viz. :

<i>New-Jersey</i> — By St. John's Elizabethtown .....	\$50 00			Mrs. Baldwin, by Rev. C. Mather .....	5 00		
<i>Pennsylvania</i> —Charles Conner, Harrisburg.....	10 00			Rev. C. Walker, Winches- ter, for Oregon.....	40 00		
Miss Hunter, Down- town, by Mr. Stavely.....	10 00			St. James' Church, Leigh- town .....	10 00		
St. John's Church, Belle- font, Centre Co.....	5 00			Emmanuel, St. James', Southern Va.....	15 00	190 00	
From two ladies, by Rev. Thos. G. Allen.....	200 00			<i>South Carolina</i> —From a friend to Missions, Cheraw, by Mr. Stavely.....	100 00		
Christ Church, Towanda, by Rev. Mr. Douglas. ....	10 00			<i>Kentucky</i> —From Wm. J. Alves, Henderson.....	10 00		
St. Paul's Church, Wells- boro', by Rev. Mr. Marple. ....	18 00			<i>Illinois</i> —From Trinity Church, Chicago, by Mr. Stan- ford, Treas.....	40 00		
Rev. George Mintzer, Per- kiomen Bridge.....	11 00			<i>Iowa</i> —Grace Church, Cedar Rapids, by Rev. D. S. Miller .....	25 00		
H. R. R., by Mr. Stavely, Episcopal Recorder.....	5 00			Total Receipts.....	\$901 00		
Christ Ch., Germantown, by Rev. Mr. Atkin.....	205 00	474 00		To which add balance on hand July 1, 1856.....	4565 89		
<i>District of Columbia</i> —From "E." Foreign Missions..	5 00			Of which the Treasurer of the Do- mestic Committee has received \$1,142.....	5467 89		
Same, Domestic Missions..	4 00			And out of which is also to be de- ducted expenses, printing re- port, &c., \$400 37.....	1602 37		
Missionary, Iowa City.....	3 00	12 00		Leaving to be received by the Treas., when appropriated by said As- sociation.....	\$3865 52		
<i>Virginia</i> — From St. George's Ch., Fredericksburgh....	40 00						
St. Paul's Church, King George's Co., by Mr. Butler.....	5 00						
St. Paul's Church, Norfolk, for Oregon.....	25 00						
Bishop Meade, by Rev. Doctor Howe.....	50 00						

*Additional—From 1st Oct. to the 1st Dec. 1856, viz. :*

<i>Massachusetts</i> — From St. Paul's Church, Brook- line, by Dr. Stone .....	66 00			Christ Church, Charlottes- ville.....	50 00		
<i>Connecticut</i> —From a friend in New-Haven, by Dr. Cros- well.....	1 00			St. James' Church, Brents- ville, Prince William....	10 00		
<i>Western New-York</i> — From St. John's Church, Mount Morris, through T. N. Stanford, Treas.....	158 00			A member of Grace Church, Albemarle Co.....	20 00		
<i>New-Jersey</i> —From St. Michael's Church, Trenton.....	60 46			Rev. L. E. Grammar, viz.: from Grace Ch., Smith- field, \$4 38; Christ Ch., Millcreek, \$5 56; St. Bartholomew's Church, Leetown, \$2 90—total... ..	12 75		
Trinity Church, Princeton, through T. N. Stanford..	97 01			St. James' Church, Rich- mond .....	25 00	122 75	
Saine, Sunday Sch., same..	4 75	162 22					\$625 19
<i>Pennsylvania</i> — From Mrs. Thos. Johnson, Holmes- burg.....	5 00			To which add balance on hand, Oct. 1st.....	\$3865 52		
Church of the Saviour, West Philadelphia.....	6 22			Less orders paid from No. 174 to 185 inclusive, for sala- ries, say, together, \$1105, and for printing, \$7 50... ..	1112 50-2753 02		
Wm. H. Saul, contribution, Philadelphia .....	25 00			Leaving to be yet received by the Treasurer, when appropriated by the Association.....	\$3378 21		
St. Paul's Church, Chest- nut Hill, by T. N. Stan- ford.....	77 00	115 22					
<i>Virginia</i> —From Wickliffe Ch., Kabletown.....	5 00						

# FOREIGN MISSIONS

OF THE

## Protestant Episcopal Church.

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JANUARY, 1857.

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### *APPEAL FOR MEN AND MONEY.*

THE following letter has been addressed to Rectors of Parishes, and all the other Clergy of our Church throughout the country.

The Foreign Committee are glad to avail themselves of the opportunity which the Epiphany season offers, to urge the claims of Foreign Missions, and beg an early and liberal response.

The receipts since the meeting of the Board in October have been small. Meanwhile, however, our missionary operations must go forward, drafts must be met, regular remittances must be made, causing an amount of overdrafts which makes the burden upon the Treasurer and a few other friends heavy, and from which they must be relieved at the earliest possible day.

The Treasurer's payments are, for a great part of the year, in advance of receipts, sometimes very largely so; this cannot be helped while the Foreign Committee continue, as they now feel bound to do, to work on the largest scale of Foreign Missionary effort which circumstances will justify. The heathen world, with its millions of poor, debased idolaters, demands this—we cannot acquit ourselves of responsibility without it. This course, it is true, entails much care and anxiety, and frequent perplexity; but these must be borne in the hope that the Church will eventually come to the rescue.

## EPIPHANY APPEAL.

FOREIGN COMMITTEE, BOARD OF MISSIONS, PROTESTANT EPISCOPAL CHURCH.

19 BIBLE HOUSE, }  
*New-York, January 1st, 1857.* }

*To the Rector—*

REV. AND DEAR BROTHER: Before this reaches you, you will have been put in possession of the November and December, double-number, of the Spirit of Missions, in which you will find the Annual Report of the Foreign Committee for 1856. You will be glad to see that receipts in this department reached the sum of \$70,000 during the financial year to 1st of October last. This is a gain over any previous year; and, so far, we would receive it as evidence of a growing interest in the work of Foreign Missions. In the same report you will discover abundant proof of the blessing of God upon the labors of the Missionaries in every portion of the field upon which our Church has entered.

OUR GREEK MISSION is found to have exercised an influence of the most salutary nature upon the nation in which it is established, and the fruits of quiet, patient toil, through a course of twenty-five years, are abundantly seen.

THE AFRICAN MISSION—with its losses of valuable life—with its manifold trials and afflictions, is found, under God, to have advanced in its glorious career of usefulness, spreading itself by widely extended bounds along a line of 300 miles of that dark coast. Within the limits of our first selected fields there, viz., Cape Palmas and parts adjacent, God has been pleased within the last year to manifest most abundant tokens of His goodness. He has made what we thought a grievous loss, the death of a faithful Missionary, the occasion of blessings unparalleled in extent in the previous history of the African Mission. From the grave of the Rev. Robert Smith the native ministers and teachers heard the voice of God's Spirit, and felt his quickening power in their hearts. They gave themselves anew to God—they became more earnest in prayer for His blessings upon their work; and these, with the little band,

of white Missionaries and colonist Missionaries, with their faithful Bishop at their head, were seen striving together "instant in season, out of season." The Holy Spirit owned their labors and answered their supplications, and made manifest his transforming grace. The din of Sunday desecration was hushed—seriousness pervaded the people, and the Missionaries were met with the earnest inquiry, "What must I do to be saved?" Within eight months after the death of Robert Smith, fifty of the native adults were baptized. The hearts of the Missionaries were filled with joy. They receive these gracious tokens—and well they may—as evidence of God's willingness to bless. They find the work expanding in every direction; they are willing, nay, desirous, to spend and be spent for Christ; but their fewness in number, and the wearing and exhausting nature of the climate, give them cause to cry out constantly, "Help, brethren, help;" "pour money into the treasury, that no man may be stayed who is willing to give himself to the work; pray the Lord of the harvest to send forth laborers into His harvest to fill up the places of the fallen; give us means to employ all suitable assistants whom we can secure here, and what may be necessary in the way of outlay for buildings, that we may have nurseries for training colonist and native laborers for these fields "white unto the harvest."

The Foreign Committee are greatly straitened in regard to the African Mission. They long to increase the force there. They long to occupy it more adequately; they join in the cry of the Missionaries, "*Men and brethren, help!*"

*Rev. and dear Brother*, if you do us the favor to read this letter to your congregation, as we hope you will, pray ask the pious youth around you if there be not one who will consecrate himself to this work, and put himself in the way of proper training for a life-long service therein.

The Foreign Committee have long sought in vain to secure for the African Mission the services of a well-qualified physician. This fact, also, we shall be glad to have your people know.

IN OUR CHINA MISSION things have been moving on stead-

ily during the past year. Another native Deacon has been added to the list of Missionaries. Two Missionaries from the United States have reached the field. The Rev. Mr. Syle, after a temporary severance of his connection with the Mission, is again at work there. Daily services are held in the Church and elsewhere in the city of Shanghai, and the usual operations of Boarding and Day Schools are continued as heretofore, while plans are being matured for a more systematic and more widely extended itinerancy in the surrounding country, where towns and cities are met with on every hand. China is by all styled a "hard field;" but the Gospel is "mighty through God to the pulling down of strongholds." The chains which fetter the minds of the Chinese in bondage to sin, shall become as tow, when the breath of the Lord shall blow upon them; their perverse and stubborn will shall be subdued, and the loftiness of their pride be humbled when it shall please God to open their hearts to the influences of the Gospel of His Son. It has been promised that the heathen shall be given to Christ as his inheritance, and the uttermost parts of the earth for His possession. What stays the chariot-wheels of the mighty conqueror? What holds in check the outgoings of transforming grace and power over that land shrouded in darkness and glorying in its shame? May it not be our want of faith and zeal in the cause of Christ?

Surely, we need not despair whilst we are able to make mention of facts like those recounted in the following extract from one of our Missionaries recently entered upon the work in Shanghai:

"I was present at the usual Saturday evening prayer-meeting of the Chinese communicants. The Bishop, the Rev. Wong Kong-Chai, and the Rev. Tong-Chu-Kiung offered prayer. Though unable to pray with them in a tongue foreign to me, I could yet pray for those who were gathered together. Though unable to say "Amen" at their giving of thanks or when they prayed for needed blessings, yet I could myself thank God that I was privileged to hear that word pronounced after the prayers of the Christian Missionary, by those who, though once heathen, are now disciples of Jesus.

"But my delight and joy were increased when I went to the house of God on Sunday morning. The appearance of the congregation in the

Chapel impressed me favorably, much more so than I anticipated any Chinese congregation would. The order and decorum befitting the house of God were there visible. The responses by the children and adults were clear and distinct, and made much more generally than in many congregations of the same size at home. The singing was full of spirit; and, as far as I could judge, of harmony too. The Rev. Tong-Chu-Kiung read the service and preached, and the Bishop administered the rite of confirmation to a man named Fau Yu, who was baptised a few months since."

Such results may serve to encourage us; but even without them we should not falter, seeing that we are not responsible for results, our duty requiring *this* only that, according to our ability, we labor to fulfil the injunction of the Master, "Go ye into all the world and preach the Gospel to every creature."

In addition to the fields above mentioned, which have, through a course of years, engaged the attention of our Church, there are others which must not be overlooked. Central and South America are open to missionary effort. They are our neighbors, for whom we are bound to care. The interchange of commercial relations—the highway opened across portions by which thousands of our people are constantly passing to and fro to distant parts of our own country—the seeking out of new avenues for trade, are daily bringing us into closer and closer contact. While this is being done, surely it becomes us as Christians, to give them that whose "merchandise is better than the merchandise of silver and the gain thereof of fine gold." It is well known that our own Church has peculiar facilities for conferring upon those lands the pure Gospel. These facilities are placed in our hands not as ground of boasting, but as instruments for good, for the due employment of which we are responsible.

In conclusion, then, let us beg the hearty co-operation of yourself and your people. In all directions we see Missionary fields opening, expanding and inviting to enlarged efforts. Africa and China stretch forth their hands imploringly, while upon our borders a work—the importance of which no man can estimate—is urging us to immediate and vigorous efforts.

Mention is made at the opening of this letter of the receipt last year of \$70,000. This is little for our highly favored Church, blessed with abundant wealth, and so constituted as.

to be able to work with peculiar advantage. This is little at a time like the present, when the most abundant opportunities are offered for Missionary enterprise. This is little when we see the dire necessity of millions upon millions of our race, and have it in our power to meet that necessity in a degree far beyond anything which we have as yet attempted.

MEN also are wanted. Our force is far too small, especially in the great field of Africa, where the strength of the white man is soon exhausted, and reinforcements must often be sent.

The Committee earnestly solicit your aid and that of your parish, in the glorious work of making known unto the nations the glad tidings of a Saviour's love; and they are the more earnest in this, because they are sure that richer blessings will thereby accrue to yourself and people. *Please make early remittance to our Treasurer, James S. Aspinwall, Esq., 86 William-street.*

S. D. DENISON,  
*Secretary and General Agent.*

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## CHINA.

EXTRACTS FROM JOURNAL OF REV. E. W. SYLE, FOR 1856.

(CONTINUED.)

SHANGHAI, *June*, 1856.

*Sunday*.—If a Christian friend, fresh from home, could be brought suddenly into our Church in the Chinese city, and getting, as it were, behind the veil of the strange language, dress, &c., could appreciate the occurrences of one whole Sunday, he could not fail, I think, to be struck with the little christendom which has here sprung up in the midst of the heathen. The course of events to-day would exhibit what I mean.

First: he would find himself in a good-sized and distinctively Christian Church building; he would hear the bell ring for morning service; he would see the boys and girls of two little parish schools coming with their teachers (one a communicant in good standing,) from their respective school-houses close by, and “enter into the courts of the Lord;” he would see the pulpit surrounded by a little band of baptized, confirmed, communicating worshippers, who have learned to join in the same confessions, prayers and thanksgiving, which are used on the other side of—nay, rather all over—the globe; he would see the assisting Deacon and

the officiating Presbyter, both habited in the plain and simple surplice; he would hear responses, and the solemn reading of the scripture, and the reverent repetition of the creed; he would listen to a regular discourse, and receive the time-honored benediction. This service ended, a more unusual scene would follow. A considerable number of "them that are without," would be seen crowding round the minister in the desk, receiving from his hands a copy of one of the Gospels, and listening to his explanations and invitations concerning the Holy Book, and the day of rest and worship, the character of the Savior, and the blessedness of believing in Him. After awhile these would be seen dispersing; all but a few, who follow the minister into his vestry—some to ask questions concerning what they may have heard; others to receive the regular personal instruction which is given them as applicants for baptism; others again to beg for re-admission to the communion. It is sometimes an hour after the public service has ended, before the door closes on the last-departing inquirer, who has come, Nicodemus-like, to ask, "How can these things be?" or else that better question, "What must I do to be saved?"

The afternoon witnesses a repetition of these scenes and labors; and there is a third and briefer service, not long after the second, designed more especially for those who are found from experience to attend more numerous at a later hour. These are all of the heathen.

9th.—Sent books, via Canton, to San Francisco, for distribution among the Chinese in California. Direct communication between this port and the Golden State is so rare, that no calculation of probable opportunities is worth making. Yet it would seem almost certain, that when steam communication across the Pacific is established, this port (or Nankin, if open,) would be the terminus rather than any place to the southward. The *Amoor* is likely, in the few coming years, to attract to itself more attention than either the *Min* or the *Pearl River*.

#### TIENTE-KIOONG.

10th, Tuesday.—Landing at the *Tien-Fe-Kioong*, on my way to the city, I saw suspended in a sort of cage, the head of a man, who is said to have been decapitated last night for spreading false reports calculated to alarm the people. It is in this way that, in times of great public commotion, alarmists are deterred from creating panics, and interfering with the settled routine of every-day life.

14th.—Mr. Keith accompanied me in a ride to what I shall always consider as our first "parish,"—the neighborhood of *Wong-ka-Modur*. Though great destruction has taken place among the houses here, the people suffered less than in most of the other suburbs of the city—the imperialist troops being in possession. We went over the old premises—now turned into a lodging-house—where our boys'-school was first located; where we first commenced regular preaching to the people; where Miss Jones first went to live in the midst of her little flock, and where our dear

brother Spalding labored so diligently and failed in health so rapidly. The feelings with which reminiscences like these come back upon one's mind, can hardly be transferred to others. Let me speak of the old bed-ridden man we went to see, farther on in the same neighborhood. He is the last living memento of that little band—poor in this world's goods, but made rich, we trust, through faith—who were first taken by the hand in that now deserted preaching-place. The seed there sown was not in vain; and the field is still an open one, only waiting for labor to be bestowed upon it.

*15th, Sunday.*—The character of my occupations is so much the same, week after week, that a repetition of their details would be tedious. As the farmer plows his field, furrow after furrow, so must we keep our hand on the Gospel plow, day after day, month after month, year after year. The seed-sowing goes on simultaneously—but when shall the harvest be? When that glorious day shall come, great will be the “heat and burden” thereof.

*18th, Wednesday.*—I find, on resuming my oversight of the communicants at the Church, that they have committed to memory a great deal of valuable matter, prepared for them by the Bishop. Our custom is, when practicable, to instruct them as frequently *after* baptism, as *before*,—that is, they are gathered together as a class, on Sundays, Wednesdays and Fridays, and are urged to be diligent in learning, not only for their own good, but that they may be able to teach others also. I have been much struck, since my return, with the great increase of Christian knowledge which has taken place among the people of this city generally. I suppose it would be a rare thing to find a reading man of ordinary intelligence, who could not give a tolerably correct account of the Saviour's character, and of His object in coming into the world. Moreover, I think it may be safely said, that here “the name of Jesus is honored.” Never till lately—and then only in an abusive anonymous placard—have I ever heard any but the most respectful words concerning Christ, from the lips of the Chinese. Alas, that foreigners—sailors and others—should have so abundantly taken that blessed name in vain, that the heathen children in the streets should have learned to repeat profane curses, though without knowing their meaning!

*19th.*—Finished reading through, with Mr. Keith, a little book which he has prepared and had printed chiefly for the use of the day-schools connected with our mission. As to its matter, it is a sort of Christian Primer, and the style is that of the colloquial dialect of Shanghai—the same as we use in preaching and prayer, and in learning the Scriptures;—in a word, the language which is understood by the common people, which the high “book-style” is not. The great innovation, however, which this little Primer attempts, is the *manner of writing the words*, which is no other than the alphabetic method in principle, though accommodated to the present habit of the Chinese, so as to be learnable by them.

in the form of *syllables*. For instance, the word *Kwong* is regarded as made of the initial "*Kw*," and the final "*ong*"—the putting together of which is so simple a process that it is soon learned, and it greatly facilitates the acquisition of knowledge to give the scholar a method by which he can read or spell out an entirely new word, without going to ask his teacher. This cannot be done when the Chinese method of writing is employed.

I have always been convinced of the many advantages (connected, of course, with some draw-backs) of this manner of writing the dialect—perhaps more properly called the *language*—of this region. I have always used it myself in writing out the Gospels, as well as prayers and sermons for my own use, and I feel truly thankful that our brother Keith has felt moved to employ his measure of strength in a work from which I anticipate so much permanent profit as this.

*22d, Sunday.*—The British chaplain having asked my occasional assistance in keeping up a service on board ship, for the benefit of the sailors in port, I preached this morning to a small but attentive congregation. Here, as elsewhere in heathen lands, the misconduct of reckless seamen is a great reproach to the several Christian nations from which they come; and the missionary feels bound to do all that in him lies, to mitigate this evil, if it were only for the sake of his own especial work.

At the Church we had two successive Chinese services in the afternoon—Chi taking the first, and I the second. In this way many more minds are reached, for the stream of passers-by is so constant, that I suppose any number of preachings might be held during the day, and all would be about equally well attended.

*Monday, 23d.*—Had a chill, very much to my distress of mind, as well as body.

*Wednesday, 25th.*—Mr. Nelson kindly undertook my regular duties at the Church, for me, which was a great relief. Several here, who have tried it, say that they find riding on horseback to be the best antidote to the depressing influences of this climate, especially in the summer time. If so, I must at least make the experiment.

*26th.*—Borrowed brother Keith's horse, and accompanied Mrs. Syle in her visit to a girls' day-school, the oversight of which she has taken off Mrs. Keith's hands. It was a pleasant sight. The old teacher—an aged female, lately baptized—was presiding with much propriety, over some twenty or thirty bright looking little girls, who were learning Christian books, and were able to answer quite readily most of the questions I put to them. I regard these schools as leavening points, from which a knowledge of the Saviour's name will spread until it pervades the whole country; and now, *while we have the free opportunity* of maintaining them, I feel as if hardly too much attention could be bestowed on them. We know not how soon our opportunities in this way may be cut off. A fresh outbreak of hostilities would probably make it impracticable to carry them on.

*Saturday, 28th.*—Much to our joy and relief of mind, our brethren Liggins and Williams arrived to-day. Their very long voyage has been the cause of some uneasiness to us, but now we can rejoice anew with corresponding thankfulness.

The Chinese prayer-meeting, this evening, was conducted in an admirable manner by our youngest Deacon, *Chu Kiung*. My hopes concerning his future usefulness are very strong. May effectual grace be bestowed upon him, so that he may be preserved from the snares which Satan will surely set in his way!

*Sunday, 29th.*—A day of weakness and warnings. *Chi* was sick and unable to aid me in the morning service, and feeling how little my own strength was, and how soon it might become even less, I gave earnest warnings and exhortations to those who had been suspended from the communion, and who all happened to come to the Church to-day. A time of sifting has been experienced during the recent troubles. Some Ananias and Sapphira work, I fear. Satan is evidently busy and alarmed.

*Tuesday, 1st July.*—After the preaching at the Church, a youth whom I never saw before, came into the vestry, with such inquiries as these: "How was it that the Israelites went down to Egypt so few, and came up so many?" "Were they born one at a time, like other people?" "What other ceremony, *besides* circumcision, must be gone through now on becoming a Christian?"

*Wednesday, 2d.*—While going to visit two of our sick communicants, who live near the west gate, I passed near the newly-built Confucian Temple, built out of the materials and on the same plan as the former one, but on a smaller scale, and with less finish. I have not learned all the reasons for the removal from the former site, which is still unoccupied, but I suppose it was counted as desecrated by the Rebel Chiefs having made it their head-quarters.

*3d.*—An American, who has been engaged in the Chinese Imperialist Navy, and was for some time living off *Ching Keang-foo*, called on me this morning to ask my advice and assistance about putting to school three children (girls) who had fallen into his hands during the warfare. One was entrusted to him by her father, after all the rest of the family had been butchered, and he himself was obliged to be at his post in some distant city. The other two were found in a state of destitution, after the burning of the villages in which they had lived. At present I do not see what we can do for these poor little ones, unless Miss C. Jones will admit them to her day-school, which I believe she is willing to do. Applications of this kind are very trying, where one's means are limited.

*5th, Saturday.*—In company with Mr. Liggins, rode to the southern suburbs of the city, past *Wong-ka Mo-dur*, to make arrangements for bringing to the communion, to-morrow, the old man *Tau, Kioun-zung*, who is very anxious to be present. In passing, we stopped at the Romish

Cathedral, now finished, and a very imposing structure, especially in the interior. I was soon recognized by some of the Chinese teachers and catechists, and great was their eagerness and importunity in urging me to cease differing from the one only true and infallible Church. At first I could not help being amused at their clamorousness, but it continued so long and became so oppressive, that I was obliged to take the matter in earnest, and ask them a few plain questions about the second commandment. Very different was the manner of the foreign Superior, M. le Maitre, a Frenchman whom I had met here ten years since. We spoke of affairs in California, with which he seemed to be not very well acquainted; and of the recent state of things in the city, about which he knew a great deal more, for, if, report speaks true, he was the chief cause of that attack made on the Rebels in the city by the French Admiral. He told me something also of the three Romish Bishops who have passed away during our memory; the Count de Besi—he who wanted the British Consul to issue an injunction restraining Bishop Boone from publishing his Catechism on the Creed; M. de Maresca—a very amiable man, whom I had visited soon after my arrival, in company with an English merchant, and who seemed quite unequal to the arduous duties of his office, extending, as they do, over two provinces. Lastly, we spoke of Signor Shelta, a Roman by birth, and a man of a gentle spirit—the same who paid me a visit in the vestry of our Church, not long after it was opened, and I gave him the first copy I had ever distributed of the new version of St. Matthew's Gospel, on the express condition that he would not burn it up.

These three men have all passed away, and they have now no Bishops in these two provinces. The Jesuits have obtained from the Pope the control of the Mission here, superseding the Franciscans and Lazarists, and M. le Maitre is himself the ruling spirit of the whole.

*Sunday, 6th.*—Hitherto I have simply *read* the Gospels with those who have come in the character of learners; now I require them to read and learn a chapter beforehand, so that when they come, they may be able to answer my questions. This new method proves very trying to them, their old habits of reading without thinking, being so very strong,—the more reason for attempting to break them up and give better ones in their stead.

*8th.*—Having dragged through the last two days with little comfort or profit to myself or others, I have now purchased a horse—or rather a Chinese pony, value \$16—to try what good a different sort of exercise will do. At the boys' day-school, commenced instructing a select class in the Primer, which I have already mentioned. My Chinese teacher has himself learned the method, and does a good deal of the drudgery of teaching the syllables.

*Sunday, 13th.*—I had an interview to-day with *Kiung Fong-tsur*, a man of some note in this city—he being both headman among the money-

changers or bankers, and also Superintendent of the Benevolent Institution, which professed to do all kinds of good—burying the dead, giving pensions to the aged and destitute, extinguishing fires, building bridges, lighting dark places, and healing the sick. It was with regard to this last matter, that I went to inquire of my old friend—for as such I cannot but regard him—what the Institution was able to do for the sick and poor this summer. “Hardly anything,” he replied. “The Institution has suffered so much during the recent troubles, has lost the rent of so many houses burnt down, and has received so little of its accustomed aid from the merchants and the Mandarins, that it is now largely in debt to myself. I am able to do no more, and am about to return to my native place, *Hwei-chow*. We dispense a little medicine for the most common disorders, to any who come, but cannot attempt to open the Hall during the three summer months, as heretofore.” I asked him to procure for me an estimate of what the current expenses per month of the Dispensary had been. What other thought could occur to me, than that we might take occasion, by this breaking up, to undertake to carry on the same good work, in the same way the Chinese themselves pursue, if we can command no better? Words cannot express what a cruel disappointment it has been to me, that our Mission is still without the advantage of a Christian Missionary physician to labor with us. To employ Chinese doctors, seems to be the next best thing; and how to bring this instrumentality under such control as that it shall subserve our distinctively Christian object, is what I am revolving in my mind. We employ Chinese teachers to instruct the young; why not employ Chinese doctors to heal the sick? I feel clear in my own mind as to the desirableness of making the experiment. Let me trust that some other minds will feel moved to furnish the means.

*Thursday, 17th.*—I was present to-day at the daily Scripture recitation of one of the classes in the girls’ boarding-school, and was greatly interested and delighted by what I saw and heard. The children first read the text of the new version; then rendered it, verse by verse, into the colloquial—that is, the language of ordinary conversation—and then answered their teacher’s questions as to the meaning of words, the doctrine contained in what had been read, &c., &c.; and all this was done *in a manner that would have been creditable to a Bible-class at home*;—how much more to the teacher and the scholars who have such languages as the Chinese to work against. Such ignorance of what is true, and full indoc-trination in what is false, to contend with, as is to be found here! Alas for the temerity of those who would allow the misgivings of a moment to interfere with the *steady carrying forward* of such a work as that in which our Christian sisters are engaged here, both in the boys’ and girls’ schools! The conduct of schools, like everything else, ought to be carefully watched over; but they are not things that can be taken on and turned off, after an impulsive or capricious manner.

18th.—I heard to-day of the death of a man, who was one of a class very perplexing to the Missionary, and of which I have myself met with several specimens. This is, I think, the fourth or fifth case of application for baptism, in which a quiet perseverance has been exhibited, an abundant amount of information acquired, and a certain propriety of behavior manifested; but no evidence furnished of any *sense* of sinfulness, any *earnestness* of desire for the blessings of Christ's salvation. I have invariably refrained from baptizing in such cases, though the applicant may have been, as is the present case, for many years on my list, and I have nothing positive to bring against him. Such applicants, on the other hand, seem to have no positive claim on me, as a steward of the mysteries of God; for I cannot see that a general desire to be well off in this world and in the next, a sort of quiet acquiescence in the claims of Christ to be our Saviour, and the maintainance of an innocuous manner of living, constitute a claim for baptism. This is a question, however, which greatly and constantly exercises the Missionary's mind.

21st.—Paid another visit to the hamlet-school at *Tsa hoong-pang*; and after addressing first the children, and then the grown people who gathered in, I sat out in the open court till the cool of the evening came on, conversing with the people on their own affairs, especially on that never-failing topic, the insurgents—their character and objects, and the probability of their success. I find the rustic population little concerned as to who their rulers may be, so long as the Mandarins, for the time being, will be moderate in their exactions. They bend and rise like a wheat field to the wind, no matter from which quarter of the heavens it may blow. But with the towns-people and the literary classes, it is different; they seem to be filled with forebodings of ill.

Wednesday, 23d.—*Tcha Seen-Sang*, a school-teacher, and an old acquaintance, came to call on me at the Church. He is a man of more openness of character than most of his countrymen; and to-day I tried to draw from him an honest expression of his views on religious things. He spoke out at last with some freedom and clearness, avowing the most unequivocal, and at the same time the most intelligible Pantheism I ever heard uttered by any one. His cosmogony was somewhat confused, and when he reached Chaos, which all the Chinese seem to recognize, he acknowledged he was entirely at a loss.

In reply to my question, *why* he hesitated at professing himself a Christian (for he insisted upon it that he was a believer in Christ—not perceiving, I suppose, the incongruity of this with what he had just been telling me), he replied, with some emphasis—"I am afraid." "Afraid of what?" I inquired. "I am afraid that I might do something wrong, after having been baptized, and then the Church would cast me out, and I should have no reputation either with you or among my former connections." By this I perceived that the discipline which had been used on former offenders, especially in poor old *Soo-dong's* case, had not been

without its effect, as of old, when "great fear came upon as many as heard these things; and of the rest durst no man join himself to them."

*Thursday, 24th.*—The Bishop returned this morning from his trip to *Foo-chow*, having been severely sick all the time of his absence—about two weeks. He looks weaker than I ever remember to have seen him.

*Monday, 28th.*—The examination held at the boys'-school to-day, proved very interesting and satisfactory—to myself, especially so; for, after a three years' absence, I was quite anxious to know what progress had been made, and what new methods adopted. In both respects I was much gratified, for it was evident the children had been *trained to think*; this, to my mind, is *the great desideratum* in Chinese education, at the present stage. Formerly, following their own time-immemorial method, the Chinese had been allowed to learn their own classics, just by rote—word after word, page after page, book after book—no attention at all being given to the *meaning* of what was thus recited, until four or five years had been spent in this mere memorizing process. Now it is otherwise. Altogether a new style of study has been introduced, and with the happiest effect. The scholars are now taught to treat a Chinese classical book, just as our school-boys deal with a Latin or Greek author; and thus they are *obliged* to exercise their thoughts as well as their memories. I will not stop to show how *much* harder a task this is to the Chinese school-boy than to the European or American; neither will I allow myself to refer more explicitly to the successful assiduity of the teacher (one of the ladies in charge of the school), by whose skill and efforts this admirable result has chiefly been reached. The course of the examination was,

1. Translations of Matthew x. from the *Vun le* (book style) into English.
2. Translation of Genesis ii. from the local dialect (Mr. Keith's version) into English.
3. Translation of *Mang-tsr* (Mencius), one of the "Four Books," into English.
4. Translation of Acts from the *Vun le* into the local dialect. Here again a dialect version made chiefly by Mr. Keith, was useful.
5. Reading of Compositions written in the dialect. Very interesting, as evidencing an attempt to think.
6. Translation of the *Lun Yü* [sayings of Confucius] into the dialect. At this the Chinese teacher assisted.

I think I can answer for others as well as myself, when I say that we left the examination-room with the feeling that we could have spent another hour there without weariness.

*Tuesday, 29th.*—Examination of the boys'-school continued. To-day the exercises were in the English department.

1. Bible Class, in which the English was read with very commendable distinctness; a difficult result to reach—the whole *air* of Chinese pronunciation being so different from that of our language.

2. Reading and answering questions. The class of an average standing of four months.

3. Geography. Recitation good generally, but especially on the maps.

4. Another reading class.

5. Reading class in "Henry and his Bearer," a version of which has been made in the alphabetic colloquial, by Mrs. Keith.

6. Spelling and reading; quite good.

7. New Testament, translated from the *Vun le* into English.

8. Spelling and defining.

9. Astronomy.

10. Chinese phrases turned into English.

11. Grammar; a very severe ordeal to the Chinese mind.

From my own experience, I knew well how to sympathize with the hard, heavy, dragging work which this department imposes on the teacher; and to-day's examination showed abundantly that pains and labor had not been spared.

*Thursday, 31st.*—Another examination—that of the 'day-school under Mrs. Keith's immediate charge. Twenty-four bright-looking scholars, with an energetic female teacher at their head. Classes in the Scriptures, in Geography, in the Catechisms, and in "Henry and his Bearer,"—all gone into, and gone through, with so much alacrity and precision, that I wondered at the advances which have been made since the day when I made my first venture in the way of a school, at the grave-mound outside the south gate.

Towards evening I went with my wife out to the school of which she now has the oversight, and spoke to the children, previous to their being dismissed for a short holiday.

Thank God for these schools! I *know* they are doing good, and I am confident they will be providentially sustained.

*Friday, 1st August.*—Endeavoring to train our poor communicants [most of them blind] to the *doing* as well as the *getting* of good, it occurred to me some time since, to give each of them, whenever they go from the Church, a handful of books for distribution, charging them to add a word of exhortation when they give the books away, and to pray for the Lord's blessing on their humble endeavor to do something for Him. The plan has answered remarkably well thus far, if I may judge from the accounts they bring back, of the conversations and excitement of inquiry to which their novel colportage gives rise. "A blind man carrying books!" the people exclaim. "What can you want with them?" And then follows whatever the blind, enlightened of the blind, may have to say.

The Chinese graduate of Yale College, *Yung A-wing*, with whom I became acquainted in New-York, has found his way here, and is likely to fill some commercial or official position in a short time. He called on me this evening, and I perceived, what I felt sure of before, that his drawings of

heart were not to the ministry. My feeling on that point is, that if he shall have grace to set his own countrymen, and not a few foreigners here, the example of a truly upright, honorable, Christian man of business, he will be doing a *very great work indeed*.

The mail which arrived to-day, brought me a volunteer letter from a gentleman in London, an entire stranger to me, but one whose mind is evidently much interested about the course of events in China. Such tokens of the moving of men's hearts, in one and another place, is a great confirmation and encouragement to the far-off Missionary. Would that our Christian friends at home knew the value of such communications! They would then be more "ready to communicate," not money only, but what cheers us more than money can—even assurances of Christian interest and sympathy in the great work which tends to hasten on the coming of our Lord. I rejoice over the fact that, for some years past, no objections against missions have been heard in our Church. We will trust that *that* winter is over and gone. I long now for the time of putting forth of leaves; when every, even the smallest, branch and twig shall burst out spontaneously into bud, and blossom, and fruit; and the leaves of those trees shall be for the healing of the nations!

*Wednesday, 6th.*—My reverend brother, Mr. Burdon, of the Chinese Missionary Society, preached for me this afternoon. Mr. Nelson also was present, and followed him. Such assistance in one's day of weakness and inefficiency, is a most grateful relief and encouragement. The people also feel the effect of these added testimonies, coming from different lips, but all to the same effect—faith in Christ, repentance and obedience.

*Thursday, 7th.*—Mr. Murphy, U. S. Consul (just returned from Washington), and Dr. Parker, the U. S. Commissioner, are both here at present. The approaching revision of the Treaty, makes us observant of diplomatic movements.

*Friday, 22d.*—Glancing over my daily notes, I find so many matters of about equal interest, and all recurring so constantly, that it would be difficult to write them out in detail. Besides, their character is so similar, that the perusal might be tedious. Preachings, teachings, conversations, visitings, distribution of books, catechising of schools, and some little book-study for my own benefit,—all these furnish occupation enough, and much still remains undone. The only thing which may be called *new*, that I have attempted lately, is the teaching our communicants to chaunt the *Venite*; and this was in a manner forced upon me. While I was sitting in my vestry, and they were outside in the body of the Church, I heard a very singular sound of voices—a monotonous performance—something between a Gregorian chant and a Buddhist incantation. On listening to the words, I perceived that they were those of the *Gloria in Excelsis*, which, together with other selections, they had been taught under the Bishop's direction. What else remained for me, but to teach

them to do, "decently and in order," what they were bent on doing themselves, after their own semi-heathenish manner? To-day, therefore, I had my small melodeon taken to the Church, and began with the *Venite*—taking care that my pupil-brethren should first be thoroughly possessed with the meaning of the words, and should always bear them in mind; exhorting them also to remember that their singing must be "unto the Lord," and not to themselves, or to one another, or to the world, or even to the Church.

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## MISSIONARY WORK OF FEMALE ASSISTANTS IN CHINA.

### JOURNAL OF C.

*Thursday, April 3d.*—The short holiday, given at the request of the teacher, being ended to-day, the girls are all at their books again.

After school I paid a visit to the wife of our deacon, Chai, whose child has been sick for some days. The cleanliness and order of his house is in striking contrast with other Chinese dwellings. One feels, upon entering the little court-yard, and passing into the parlor, or reception room, that the spirit of the Apostle's injunction, "Let everything be done decently and in order," pervades this comfortable residence. During my visit, Chai's little nephew—a child apparently only a few months old—was brought in. When I asked the mother the age of it, I was greatly surprised to hear her say, "two years old;" for the child was manifestly much younger than that. On inquiry, the matter was explained to me. This infant was born in the tenth month of the last year, and from the time of its birth until the first of this year, according to the Chinese method of reckoning, is one year. Again, from the first of the new year until the time of my asking, was counted another year.

This method of counting the first and last number of any series, both inclusive, which is common to many of the eastern nations, seems very strange to us, and produces a startling impression when used in counting the age of a child only a few months old, which happens to be born near the end of the year. It is well, however, that such methods of counting do still exist, as they relieve many difficulties in Scripture out of our path, and prevent the statements that cause us trouble, from giving those who use them any trouble at all. For example, to reconcile the statement in Matthew, 12 ch., 40 v., "As Jonas was three days and three nights in the whale's belly, so shall the son of man be three days and three nights in the heart of the earth"—with the fact that Jesus died in the afternoon of Friday, and rose again at daylight on Sunday morning—presents a difficulty to all who are not familiar with this method of counting. To the

Chinese, I understand it presents not the slightest difficulty; any part of three days, is three days to him.

Received a note from my day-school teacher, informing me that on account of the coming holiday season, he would dismiss the children for three days, intending to re-assemble them on Sunday.

Our hearts were gladdened to-day by a letter from Mr. Syle, informing us that they expected to sail soon after the first of January, for Shanghai.

*Friday, April 4th.*—Mr. Tong, who generally attends the opening of the Leesburgh day-school, having gone to Loo-chow, to visit his mother, I proposed to undertake this duty during his absence. The building in which this school is kept, was originally built for Miss Jones' day-school, but upon her leaving for America, the scholars, who otherwise would have been turned off, were united with those of the Leesburgh school, and now form quite a large school.

*Saturday, April 5th.*—To-day is the beginning of the term called "Tsing Ming"—"Clear and Bright,"—which, next to the new year, is perhaps the greatest festival of the Chinese. During this season, people of every grade are expected to "weep and worship" at the tombs of their ancestors. Men, women and children repair to their family tombs, carrying with them red candles, silver paper, money and incense for sacrificing. At the grave, they go through a variety of ceremonies and prayers, and if any repairs are necessary, they are made at this time.

At this season we usually have a great many applications from the parents of our school-children, to allow them to go home for a few days. But all past experience has taught us the inexpediency of granting such requests, especially as we know their festivities at such seasons are always combined with idolatrous worship. The displeasure which sometimes follows a refusal, is most likely to be on the parent's side, as a little extra amusement, such as we can easily devise for them, is usually sufficient compensation to the children for remaining with us.

While on my way to visit some friends who live near the south gate, I had an opportunity of seeing how very general the custom of sacrificing to ancestors is. The country on the west side of the city wall is a complete necropolis, or city of the dead, being covered for many acres with graves. The coffins are usually placed on top of the ground, some of them without any protection from the weather; others are covered with straw; while a few of the better class have a small house erected over them, made of brick, and plastered on the outside, reminding one of the whitened sepulchre to which our Saviour likened the Pharisees—all beautiful without, but within full of dead men's bones. When the coffins decay, the bones are gathered together and put into earthen jars, and the earth is then thrown over them in pyramidal form. The grass soon covers them, and the mounds thus formed are dotted over the landscape in every direction, and are the only elevations of ground to be seen within thirty miles of Shanghai. We saw in several places to-day, the remains of coffins, from

which the bones had been taken, and noticed near every grave the smouldering ashes of the recent sacrifice. Passing through an old grave-yard, where the bodies were buried somewhat after our manner, with a head and foot stone, I noticed that from each of these there was fluttering a long, narrow strip of paper, signifying that the friends of the deceased had not forgotten their duty.

*Sunday, April 6th.*—The communion was administered in the Chapel this morning. After service, visited my day-school, where I found sixteen scholars. An instance of the readiness with which the Chinese agree to my propositions, made to them from mere courtesy, occurred to-day. The adopted mother of two of my scholars was present, and I embraced the opportunity of asking her to give them over to me, for ten years, to be educated in our girls'-school. She acceded most readily, and was especially delighted when some one told her that we provided them rice and clothes. I left her in this state of mind, and returned home, rejoicing that I had secured the children. I learned afterwards, that the moment my back was turned, she said that "the eldest must soon be married, and the little one was unwilling to go!"

*Wednesday, April 9th.*—So stormy that I could not go into the city, as usual.

The mail arrived with our January letters from home. Oh, that our friends could realize how anxiously their monthly tidings are looked for! It would be a great stimulus for them to write us fully of all that goes on around the dear domestic hearth, and at the altar where we have been accustomed to kneel with beloved Christian friends, now far, far away.

*Friday, April 11th.*—I visited my little flock of fifteen children, who are getting on nicely, in reading St. Matthew and repeating the Catechism. Exhorted the teacher to procure more scholars. The principal item of expense being the teacher's salary, it is better that the number should be increased.

*Sunday, April 13th.*—Ten of our girls are sick to-day—most of them with measles. I spent some time instructing my old blind pupil in the catechism on the fourth commandment. Faith in Jesus has done great things for her, both as to her moral and physical condition; and I think she occasionally likes to contrast her former wretched state with the present circumstances of comfort in which she lives.

*Tuesday, April 15th.*—The class in "Pilgrim's Progress" recites on Tuesdays and Thursdays. Their lesson for to-day, was the account which Christian gives to Pliable of the glories of the heavenly city, its crowns of gold, its freedom from sorrow and pain, and the glorious company that will be there, elicited several remarks from the girls; and I longed for the day when I shall see in them such a looking forward to those glories, and such other traits of the Christian character, that I can regard them as true pilgrims in quest of this celestial city.

Our long looked-for friends, Mr. and Mrs. Syle, arrived last evening.

The tidings spread rapidly to the several houses, and we were all soon gathered at the Bishop's to welcome them. May they be long spared to be a blessing to these people, and reap an abundant reward for their labors among them !

Upon visiting my day-school to-day, I was gratified to find the number increased to twenty. The teacher told me there were four or five who wished to learn embroidery, and that they had found a person willing to instruct them two hours for the small sum of ten cash, the amount they daily receive. I was pleased to learn that their wish would be gratified at so cheap a rate, and gave them permission to go every day at three o'clock.

As there were several new pupils present, it was necessary to caution them against talking or playing while we were at prayers. The act of kneeling, where no visible object of worship is present, generally excites some laughter among new scholars; but when they have learned the Lord's Prayer, and unite with the others in repeating it after me, this levity is laid aside, and the effect is most pleasing to my heart, and I cannot but think our simple prayers are not disregarded by Him to whom they are offered.

*Thursday, April 18th.*—In the midst of the early exercises of the day-school, this morning, a woman formerly employed as a sewing-teacher entered, looking very sad. When I had finished, she made known her errand, which was to procure some assistance to buy a coffin for her husband, who died yesterday. Such cases are constantly occurring, and great care and discretion are to be used in the distribution of our charities.

*Friday, April 19th.*—The hour I usually spend at my school in the city, was made more than ordinarily interesting to-day, by a visit from the Bishop, who examined the scholars. Each one had an opportunity of showing the progress she had made, and many were commended by him for their ready answers. Mr. Sylo also came in, and was introduced to them, and expressed his gratification at seeing so large a number of children. Availed myself of a quiet moment, after dismissing the girls, to ask the teacher why he did not bring his two children to be baptized, seeing he himself was a Christian. He replied, "I wish them to read the Holy Book, and learn the important doctrines of the religion of Jesus, before they are baptized; but I will consult with my wife." I learned afterwards, from another source, that his wife, who is still an unbeliever, and "cares for none of these things," objects to it, and will probably not consent until she has herself felt the need of a Saviour.

*Sunday, April 20th.*—I have been occupied in the usual routine of Sunday duties to-day. Chapel service at nine, after which a pleasant hour with the two blind women. Then to my day-school in the city—the attendance still about twenty.

This evening the communion was administered in English to the members of our Mission, including Chai; he and Mr. Tong being the only ones among the native Christians who understand English. We commune once

a month with the Chinese brethren, and the language used is Chinese; so that our English service is very rarely used. Its familiar words, with the many hallowed associations that cling to them, were very grateful to me.

*Friday, April 25th.*—On my way to the Church, this afternoon, I met a bridal procession. The most conspicuous object in it, as usual, was the bride's chair. It was a large sedan, covered with scarlet cloth, richly embroidered, and borne by four men. The display made in these processions is regulated by the means of the parties, and consists of a band of music, sedans, and men carrying a variety of red boxes, containing the bride's trousseau, and an assortment of tables, and other necessary articles for house-keeping. Numbers of young lads, playing on drums, gongs, and other musical instruments, or carrying banners, often add variety to this train, which generally ends with the sedan, mentioned above, in which the bride sits, alike unable to see or be seen, until she arrives at the bridegroom's house.

The time occupied in a sedan from our Mission at Hoong-ku, to Christ Church, in the city, is about three quarters of an hour. One-third of the distance is within the city walls, and the streets through which we pass present an appearance of filth and wretchedness which no one in our happy land could form any idea of. Scattered along the way, there are several shops where wooden images of Buddha and other deities are made. I have often watched the progress of the work of the craftsmen, as I passed from day to day, and have seen it in its various stages, from the rough, unshapely block, just cut from a log of wood that lay in front of the door, until, with line, and plane and compass, it has been made into the figure of a man. Surely, "he feedeth on ashes; a deceived heart hath turned him aside," and the work of his hands is profitable for nothing.

*Tuesday, April 29th.*—This evening the Bishop met the newly-formed Bible-class, comprising all the largest girls of the school. May the Holy Spirit assist them all in their searches after divine truth, and lead them to Him who is "the Way, the Truth, and the Life."

*Sunday, May 4th.*—Our recently-ordained Deacon, Mr. Tong, preached in the Chapel this morning, from the text, "Enter ye in at the straight gate; for wide is the gate and broad is the way that leadeth to destruction; and many there be which go in thereby, because straight is the gate and narrow is the way which leadeth unto life, and few there be that find it."

After service, old Nien-ka-boo-boo brought with her two old women, who had attended the preaching, and who professed a desire to learn the religion of Jesus. They were both nearly seventy years of age, and had already been instructed in the first article of the creed by the old woman.

The ignorance of these people can only be known by those who come into actual contact with them, and see their look of astonishment when we speak to them of the true God, and tell them how it violates His commandment to worship the images in the temples.

I have never yet met with any one, to whom I have endeavored to set forth the folly of worshiping such senseless things, who did not readily assent to what I said, and assure me most positively that, though others might burn incense, they never did. But at the same time, they have admitted that it was because they had no money. When will they come unto Him of whom they can "buy wine and milk without money and without price?"

At the day-school, much to my gratification, found twenty-four children present—the number I have so long desired to have. As there are now more than thirty named on the list, I hope I shall be able to keep the number I had to-day. After dismissing them, at 12½ o'clock, spent some time with the few old communicants who attend the Church service three times a week. The instruction being entirely oral, their progress is not very fast. There is one old woman, who has been trying to learn the creed for a year past, and is still unable to repeat it correctly, and who gives most extraordinary answers to questions on it. Such cases call for great faith and patience. Oh, for an increase of both!

*Tuesday, May 6th.*—I accompanied Dr. Medhurst's family on an excursion up the river to the Pagoda. From the top of this building, which is seven stories high, we had a very extensive view of the surrounding country, together with the nearest hills, which are thirty miles distant. After descending, our party visited several of the Buddhist temples, in the vicinity of the Pagoda. It happened to be one of their great holidays, and large numbers of people had gathered about the temples to witness the ceremonies. In one of them, to which we pressed our way through a dense crowd, we saw a Mandarin and several women at worship. One of the party made bold to give them each a tract on idolatry, and we soon after left them, wearying themselves with their vain repetitions.

*Friday, May 9th.*—Rain for two days past, made the streets in the city most unpleasant to-day; but in a sedan, the only inconvenience is, the uncertain step of the Coolies. Unfortunately, this damp, rainy weather brings out numberless odors, that are most offensive, and that assail one at every step after entering the city gate. But these odors are not the only unpleasant things encountered in a ride to the city. Many Lazar-like objects may be seen at every turn, which are sickening to behold, and from which the eye instinctively turns, as if there was infection in the look. In a Christian land, these wretched creatures would be gathered within the walls of some benevolent institution, and have both their physical and spiritual wants ministered unto. What a difference between such a land, and one in which the Lord Jehovah is unknown and unhonored!

How refreshing, after passing through these scenes, to find one's self in the heart of such a city, within the walls of a Christian Church, and surrounded by twenty-two bright children, decently clad, and who are learning the way of salvation!

I was curious to know how many of my scholars were laying up the cash (the small copper coin) they receive to encourage their attendance at school. On asking, to my great gratification I found that all but three or four were storing them up in little boxes, as children do at home.

*Whitsunday, May 19th.*—The Bishop's little boy, Robert Habersham, was baptized in the Chapel this morning, Mr. Syle performing the service. May this dear little fellow have grace given him to "lead the rest of his life according to this beginning!"

When I reached the Church in the city, Chai had just been preaching, and several women, who had been present, came and took their seats with the school-children, and remained after they were dismissed. I had some conversation with them, and then read to them the first few chapters of Genesis, which seemed to please them much; and some of them promised to come again.

*Tuesday, May 20th.*—As the children had holiday yesterday, I went over to spend the day with Mrs. Medhurst. Dr. M. and Mr. W. very kindly took me to see their printing office, where they are at work on the million edition of the Scriptures. The press is cylindrical, and the machinery is moved by buffaloes. There are about one hundred and fifty Chinese constantly employed in the various departments of the work, and the cost of one copy of the Bible is about fifty cents. Mr. W. is also preparing the New Testament in the Mantchos dialect, with the Chinese character on one side. Of the million edition in Chinese, forty thousand copies are now ready for distribution.

Oh, that this precious seed may be carried to the remotest parts of this vast empire, and fall into ground that shall yield fruit an hundred fold, to the glory and honor of Him who has declared that His "word shall not return unto him void."

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## JOURNAL OF REV. C. M. WILLIAMS.

SHANGHAI, *June 28th, 1856.*

After a long passage of seven months from New-York—one month of which, however, was spent at Rio and Sydney—we reached Shanghai. God has thus graciously brought us, with a large measure of health and strength, to this haven where we would be. May my life, so mercifully spared amid the many dangers of the ocean, be consecrated anew to His service, in preaching among this people the glad tidings of salvation, through a crucified Saviour. The Bishop received us in the kindest manner possible. It was soon known that new Missionaries had arrived; and all the members of the Mission came, with much kindness, to welcome us to the joys, the privileges, and the trials of a Missionary of the Cross, to this benighted land. It was a pleasant meeting to me. We were received not as strangers, but as friends and brothers, and were soon made to feel quite at home.

In the evening, attended a prayer-meeting in the Bishop's study. This meeting is held every Saturday, for the benefit of the communicants. It was good to be there, to bow in prayer with so many of the followers of the Lord Jesus, who once bowed down to idols of wood and stone.

*June 29th.*—The first Sunday spent in a heathen land. Through the abundant labors of our Missionaries, it was rendered far more delightful than I had imagined it would be. At nine o'clock, attended divine service in Chinese, at the Chapel. Though unable to comprehend a single word, I yet enjoyed the service very much. With the aid of the prayer book in English, I could follow the different parts. The chants were sung to tunes with which I had been familiar from youth. It both surprised and delighted me. I had understood that no music but the most simple could be taught the Chinese. My surprise, then, was great, when they sang the Venite and Gloria in Excelsis, in a manner that would have done credit to many of our Churches at home.

Mr. Tong officiated. He seemed to preach with fluency and earnestness. His manner was solemn. He is the first fruits of the schools—an earnest of a rich harvest, which will be gathered from them in years to come. Steadfast in purpose to spend and be spent in the service of his Master, he has resisted temptations which have proved too strong for many who have enjoyed the great privilege of having pious parents in a Christian land. God in mercy grant that he may be kept “steadfast, immovable, always abounding in the work of the Lord!” The services of the morning were made more interesting, by the administration of the solemn rite of laying on of hands, by the Bishop. A middle-aged man was confirmed.

In the afternoon, accompanied Mr. Nelson to the city. He preached in a building used both for a day-school and preaching-place. Besides the boys of the school, about fifteen or twenty persons were present. The subject selected, was our Lord's conversation with Nicodemus. Mr. Tong followed, with some remarks on the necessity of a new birth.

From thence we went to the Church in the city. Mr. Syle has it in charge. We were just in time for service. Here we had a specimen of a Chinese congregation. At first they were disorderly—disposed to laugh and talk; and after remaining a few minutes, would leave. But when they were told the impropriety of such conduct, they were more quiet. The curiosity of some was soon satisfied, and they would remain no longer. Some sat gazing about them in great astonishment, at the novelty of what was going on. Others, again, would soon fall asleep. There was one other class, small in number, which cheered the heart of the Missionary, and encouraged him to labor on in his Master's work. These persons were very attentive. Some of them were communicants, and knew the value of the words of eternal life, which were spoken to them. Others of this class seemed disposed to listen, that they might understand these strange things that were brought to their ears. Such is the congregation

to which the Missionary has to proclaim the glad tidings of salvation. Day after day the same classes of hearers are present, though seldom does he see the same persons. He must not be discouraged. He must labor on in faith, knowing that the fallow ground must be broken up, and the hard soil be diligently cultivated, before the harvest shall be gathered in. Others may reap that whereon he now bestows labor, but he shall rejoice together with them, after he shall have entered into his rest.

While in Shanghai, one cannot but be deeply impressed with the great need the Chinese have of the Gospel, and the immense work to be done here. No Sabbath, no house of prayer, no God! Temples for heathen sacrifices, and idols, they have in abundance,—their name is legion,—but no God, and no sanctuary, where the true worshippers worship Him who is a Spirit, in spirit and in truth.

*July 1st.*—The custom established here, of newly-arrived Missionaries calling on all the Missionaries in Shanghai, prevented my commencing Chinese yesterday. To-day, having secured a teacher, I took my first lesson in this difficult language. How many, many months, before I shall be able to preach in an intelligible manner! From the experience of those who have acquired the language, I hope to preach a little in a year from this time. Six hours a day, my teacher will be with me.

*July 3d.*—Visited the boys'-school this morning. Heard them recite in English, spelling, reading, geography and grammar. The exercise which interested me most, was the translation of the Scriptures. They would render into the dialect of the province, the Gospel of St. Matthew, written in the "book style." And then they would translate into English. It was very pleasant to hear so many of them reading the Scriptures in an intelligible manner. May not some of these boys, if they become Christians, be very useful in assisting in translating the Bible, and other Christian books, into their own language?

*July 6th.*—This being the first Sunday in the month, the Lord's Supper was administered in the Church. Several things combined to make it peculiarly interesting to me. I had not received the sacrament since leaving New-York, seven months ago. I was now in a Christian Church, in a heathen land. The one who assisted in the distribution of the elements, had been once a heathen worshipper, but was now a faithful minister of the Cross. Many of those who now offered and presented unto God themselves, their souls and bodies, to be a reasonable, holy and living sacrifice, once offered sacrifice only to idols of wood and stone, the work of men's hands. One old man, of four-score years, one of the first converts, was present. He had been unable to attend the communion for a long time, and was now so feeble that he had to be supported to the chancel. Several were blind, and with their long staves would feel their way to the rail, where they would kneel and receive the emblems of the Saviour's love. It was impossible that any Christian could be present under such circumstances, without being deeply affected.

What a contrast with the solemn services of the morning, was the heathen procession seen in the afternoon ! In the morning, a few persons met together to worship the Lord Jehovah, and celebrate the death and passion of their once crucified, but now risen, Saviour, in a simple, solemn and quiet manner. In the afternoon, a procession of several thousand persons, two miles in length, passed by. Gaudy banners were displayed, gongs were beaten, and crackers fired at short intervals. Near the end of the procession, a large idol, seated in a chair, was borne on the shoulders of men. The occasion of all this display, was to obtain rain of their gods. An unusually long drought has injured the crops very seriously, and it is feared that, unless it shall rain very soon, a famine, with all its horrors, will come upon this whole region. To avoid this, the authorities have issued proclamations, forbidding the killing of animals, and recommending the people to engage in all their heathen rites, with which they obtain merit and propitiate their gods. The Mandarins themselves visit in procession two of the temples each day. But they know not, and consequently ask not, of Him who gives us rain from Heaven, and fruitful seasons, filling our hearts with food and gladness. May all these things turn to the furtherance of the Gospel, and the building up of the kingdom of Christ !

Unable to hold intercourse with the Chinese, and being engaged only in preparation for Missionary work, additional extracts from my journal would be unnecessary. Each day is but a repetition of that which precedes. I will therefore give an account of the manner in which one day is passed.

Rise at half-past five; engage in devotion till seven, when the prayer-bell rings; go to my study at eight. Half an hour afterwards, my teacher comes, and I study Chinese till twelve. The next hour and a half, while my teacher goes to his dinner, is employed in reading or writing. When he returns, study Chinese till half-past two. Again, after dinner, learn Chinese till five; read or write till six, when I have exercise. The evening is spent in reading, writing and conversation. Such is the manner in which my days are passed; and such it will be, with very little variation, till I learn something of the language.

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### *REPORT OF A FEMALE ASSISTANT.*

TO RT. REV. W. J. BOONE, D. D.:—

As you request me to give you a report of "my proceedings" during the past year, and of the state and condition of that department of the Boys' Boarding School which you have committed to my care, I would beg leave to say, "my first proceeding" was to put the school-room in repair, and to make a pavement in front of them around three sides of the court, and the two ends of the east and west wings of the school-house. I had also drains

of stone masonry made under ground, leading from each wing to the adjacent creeks, to carry off the water, which, during the heavy rains, formerly flooded the court-yard, or settled in pools at the corners of either wing.

This was accomplished at an expense of about \$50, and defrayed from the funds ordinarily allowed for the support of the school. For subsequent repairs and furniture for the school-rooms, I have paid \$40 more from the same fund. I suppose you would hardly consider such work as among my daily duties, yet in this hot, damp climate, where building materials soon decay, and where good materials are rare, and good workmen still more rare, it occupies not a little of my time to keep the school-buildings and grounds even in tolerable repair.

In regard to other departments under my supervision, I will report:

1. *Of Providing the Boys Rice and Cooking.*—This cost me comparatively little time and trouble during the first six months of the past year, as the allowance of cash for each boy's rice per day was fixed, and I had little more to do than to settle the weekly accounts, see that the food was properly cooked, and that each boy had his share; the two last of which I generally accomplished by being present at their meals, and saying grace. But after the death of that faithful and reliable man, Kiung Kwæ (who had the real responsibility and care of this department, and whose place I fear I can never supply), I attempted the whole myself; purchased the articles of food, cooking utensils, wood, &c., hired the servants, and paid the expenses of the whole, without regard to the number of the pupils. By comparison with former bills, I found the monthly expenses about the same, with the two-fold advantage of the boys considering their table better supplied, and the knowledge I gained of the names, and uses, and prices of Chinese articles of food, which I trust may prove useful in preventing future imposition in this department. But thinking the amount of time and labor necessary to carry out this arrangement not counterbalanced by these advantages, about two months since I called upon a man to attend to it upon the old plan; but am less pleased with my own or the success of others in this, than in any other department under my care.

2. *Providing Clothes.*—This includes the buying of the materials for their bedding and necessary apparel; the making, marking, washing and taking care of the same, and requires an amount of time, and care, and patience, of which those who have had the care of heathen boys and heathen servants, can best judge; yet in this department I have had a good degree of satisfaction, as the boys seem generally pleased with "my proceedings," and somewhat grateful for my care. During the past year, I have made all the purchases of any considerable amount, myself, as I have found by experience, in purchasing a large quantity of any kind of goods, I can get it much cheaper than a Chinese, which is not an unimportant consideration to one who provides for the wants of numbers, upon a limited allowance. About one-third of the annual allowance for the school has been devoted to this department, the past year, which is at present in a very good condition,

as this winter's clothing is new, and the material for their summer clothing is most of it purchased and already made up.

3. *Care of the Boys out of School.*—This has required considerable authority and some vigilance, to which the boys have yielded a passable obedience. When I have had leisure, I have tried to make it agreeable to them by taking them long walks in the country, in fine weather, and in the rainy season, by allowing them to come into my study and amuse themselves by looking at pictures, or asking me questions of the manners and customs of other people and countries, about which they never seem weary of inquiring.

4. *Care of the Sick.*—This duty, particularly during the summer months, when eight or ten boys were sick at a time, required a great deal of time and care, by night and by day. But with the exception of the few months that Doctor Fish was with us, I have not called a physician but once during the year. At this time the boys are all able to attend school; but owing to the various eruptive and cutaneous diseases to which the Chinese are very subject, I am obliged to spend some time every day, in administering medicines or applying plasters, lotions, liniments, ointments, bandages, &c., &c., as they may severally require, not to say anything of the soap and water which, though they are unwilling to use, are applied daily; as I once fancied this might prevent some of their diseases, but am now satisfied it will neither prevent nor cure. Sometimes I fancy the cause lies in their coarse, full diet, which cannot well be changed, as I can find no medium between their present "bill of fare," and what they would consider an approach to starvation. Any suggestion you could make on this subject, might be of much use.

5. *Care of the Chinese Studies.*—To this department, and to the study of Chinese, I have given all the time I could command, from other duties, and not unfrequently have delayed other duties to take the place of the Chinese teachers in the school-room, when they were absent. I have generally attended the morning study hour at six o'clock, and in the afternoon session, have spent from half an hour to an hour every day, when the teachers were present, and have taken their place in teaching the full three hours when they were absent, as they have not unfrequently been, from illness and other causes. Sometimes they have provided a substitute, as did Ching-seen-sang, who was absent several weeks during the summer, on account of his health.

By your permission, the teachers with whom we commenced the year, have both been changed, and their places are now filled by two others, whom I consider in all respects more competent and faithful. Notwithstanding the illness of both teachers and pupils, the progress of the latter in their Chinese studies has given me much satisfaction. I have tried to carry out your ideas of improvement upon the old system of teaching, and I trust with some success. Your weekly visits to hear their recitations, have been a great stimulus both to the teachers and pupils. Besides their ordinary recitations, a good deal of time has been given to reading and translating

their classics into the colloquial. Considerable attention has been paid to writing the character, and they are beginning to use it by writing compositions in Chinese. I have occasionally assisted them to translate from their classics into English, which they have done with so much interest and pleasure, that I would beg leave to commend to your consideration, whether this exercise should not hold a more prominent place in their subsequent education. For the names of the books each boy has been studying, and his progress in the same, during the year, you will allow me to refer you to the Class-book which I have kept for the purpose, and have already handed to you.

6. *Religious Instruction.*—In that department of it which comes under my care, I have generally heard the Bible lessons every day in Chinese; have conducted the evening prayers, attended to the studying of the Sunday-school lessons, on Saturday afternoons, and on Sundays have taught a small class in English, and have catechized the school, sometimes in Chinese and sometimes in English, when you have not been present at the afternoon prayers.

In regard to the influence of this and other religious instruction, which they daily receive from their English teachers, and from yourself, when conducting the morning prayers, I would beg leave to say, though I see no religious feeling among the pupils, there seems to be an increasing interest and a stronger moral influence, than formerly. Cases of discipline have been rare for the last few months; and in settling their little difficulties, and correcting their slight delinquencies, I find an appeal to the Bible, and to their sense of right and wrong, generally sufficient; and even in cases where formerly I would have been obliged to exercise a degree of severity, painful to myself as to them, I now find such appeals in a good degree successful, and cannot but hope the school may yet be governed by an influence entirely religious.

7. *English Department.*—This, as you know, is in the hands of responsible teachers, and nothing is required of me in regard to it; but feeling much interest in its success, I have endeavored to encourage the boys to speak English, as they came under my care out of school; to assist them in studying their lessons; and have occasionally taken the place of their English teachers, in the school-room, when absent, from indisposition or other causes.

In conclusion, I would beg leave to say, that I hope the improvement of the school, in every department, since you have taken it under your special care and superintendence, may prove something of a compensation for your additional labors, and induce you to continue to discharge the duties of its Superintendent.

## AFRICA.

## JOURNAL OF REV. J. RAMBO.

*Bassa Cove—Cottage Lectures—Congregations—Pastoral Duties.*

BASSA COVE, April 24th, 1856.

I held the usual cottage lecture this afternoon in my house. Few were present to-day; but when more central in the nearest village, from fifteen to twenty attend.

25th.—Preached to six or eight persons in Za's (native) town near my residence. I have seldom had more than that number there; this number comprising all the adult population. Nearly every native village within three miles of my house, is as small, and some smaller than this. I see as yet no cases of seriousness.

26th.—Made pastoral visits at Lower Buchanan. I have many sick, halt, lame, and poor in my neighborhood. Such as I have, give I them, viz: the word of God read and explained, and God's blessing invoked; medicines for the sick, and as much food and clothing as I can spare; but *here* my means fail. Who that reads this will make up a *poor's purse* for the benefit of these poor and unfortunate ones; or what is better, send boxes of various kinds of cotton goods, which can be here made up into clothing?

Sunday, April 27th.—Preached in the morning at Upper Buchanan to thirty persons at the Court House. There is considerable interest in religion in this congregation. Several are candidates for confirmation, and others are serious.

Preached at half past three o'clock in Za's (native) town to about twenty-four adults, gathered from several scattered villages. This was an unusually large congregation for that village; may some souls treasure in their hearts the Gospel truths they heard. Lectured at my house on the Pilgrim's Progress at night.

*Another Missionary Gone Home.*

April 30th.—Heard this evening through the supercargo of a vessel lately from Cape Palmas, that our beloved sister, Mrs. Hoffman, wife of Rev. C. C. Hoffman, had died at that place on Easter Morning. "*Blessed are the dead who die in the Lord; for they rest from their labors, and their works do follow them.*"

I was in a measure prepared for this sad news, as she seemed sinking when I last saw her in February. Who of our small, frail band will next be called home? May we *all* be ready and waiting.

*Bishop Payne's Arrival at my Station—Friendly Greetings—  
Religious Services.*

*May 1st.*—After weeks passed in expectation, the barque "Mendi" arrived to-day, bringing our beloved Bishop to make us a visit. He received a hearty welcome from all the inmates of the Mission-house, and from many others. To the writer it was especially cheering to meet one who can so fully sympathise with him, under the peculiarly trying circumstances by which during months he has been surrounded.

Though the Bishop reached the Mission-house at 11 o'clock, A. M., he was ready and willing to take my place at 4 o'clock, and lecture at Lower Buchanan. About twenty-five persons were present.

*May 2nd.*—Several Missionaries came on shore to-day, and dined with us; among others Miss Ball, of our Mission, who is on her way to the United States in delicate health.

The Bishop confirmed two invalids in private this afternoon at Lower Buchanan.

*A New Parish Organized—Religious Services—Confirmation  
Administered.*

*May 3d.*—This afternoon the *first* of a series of services was held at the Court-house at Upper Buchanan. Bishop Payne preached to about twenty-five persons. After service, the congregation remained, being made up partly of our principal communicants, and a business meeting was held. Bishop Payne was called to the chair, and a Secretary was appointed. On motion, articles of organization were submitted, read, and adopted. A new Church was formed, under the name of St. Andrew's. Two Wardens and three Vestrymen, all communicants of the Church, were then elected, and the meeting adjourned.

*Sunday, May 4th.*—Services were continued to-day at the Court-house; the Bishop preaching, morning, and afternoon. In the morning he confirmed *eight* persons, (*one* for Trinity Church, Monrovia.) There were about *sixty* persons present. In the afternoon, the communion was administered to about fifteen persons. Owing to hard rain this service was not so well attended as that in the morning.

The Bishop preached at night to about twenty-five persons at Lower Buchanan. I trust the Bishop's earnest preaching throughout will make a lasting impression upon all those whose privilege it was to hear him.

*The Bishop Embarks for Monrovia—A Disgusting Native Custom—Preaching to the Natives.*

*May 5th.*—The Bishop took leave of us this morning, embarked in "Mendi," and by 12 o'clock, M., the vessel was under sail. I shall expect another visit on his return next month.

*May 7th.*—Walked *five* miles into the interior, visiting and preaching in several native villages. On my way, stopped at St. Andrew's town, three miles and a half distant. On entering this village, I saw a new thatched shed, which had been erected since my last visit. On inquiry, I learned that the corpse which was draped and laid out there, had been dead *one month*. He had died at a village in the bush some distance. He was a son-in-law of the head man of this town, and was brought here for burial, when the night time comes.

One reason they gave for keeping their dead so long (sometimes two years) unburied, is, that the persons thus kept, were in debt at their death; and they have a law (and no doubt a superstition too, connected with it,) that the relatives must pay all their debts before the body can be buried.

The worms no doubt in this as in all similar cases, had done their office before burial. He will be kept some days longer yet, to give, as they say, time for distant relatives to be present at the funeral. Preached to *twenty* persons in this village—all the adults being at home. Preached at Pe Nyo's town, one mile and a half farther, to *eight* persons; to *eleven*, at another small village; and to *eight* at still another. All listened so attentively, that an observer might suppose the word was really "glad tidings" to them. I hope it may yet prove to be so.

### *Missionary Duties Continued.*

*May 10th.*—Called on the sick and poor at Lower Buchanan. Mrs. B—— is very poor, and in very ill health. Her hut is small, open, and leaky; and nightly the rain pours into her bed from the open roof, yet she seems happy and cheerful, and longs to *go home to heaven*.

Mr. A—— is very lame of an ulcer; has walked but little during eight months; suffers much at times; is poor, and at times very impatient and restive. Yet I trust he is a true Christian, and is refreshed by devotional exercises.

Mrs. P—— is a time-honored pilgrim, of at least three-score years and ten. Her husband died happy several years since, and she says, she too *is longing for the kingdom*. Her temporary, old, decaying hut may crumble sooner than her yet comparatively healthy and active form.

*Sunday, 11th.*—Preached at Lower Buchanan in the morning, and at Za's town in the afternoon, to twenty-five attentive natives.

### *A Tour into the Bush.*

*May 23d.*—Started this morning at 10 o'clock for King Peter Harris's town, distant six miles. We walked two miles to a landing on the Benson River, where taking a canoe, I was paddled by two boys up the stream nearly four miles to a landing, where taking a winding path through

a wood for half a mile we reached the King's town. Finding scarcely any people at home, being on their farms, we passed on to more distant villages.

Our path was like all native paths, very winding, and at times was narrow, and overhung by bushes and vines. I made my way to a village three miles inland from Peta's. We passed through considerable cleared and cultivated land, covered with green rice farms. It is a beautiful rolling country; and the prevailing tree is the lofty, picturesque palm.

We passed through three small villages, in one of which I preached to a few people, the others being deserted for the day. The last village we reached, capped a most romantic hill which rose cone-like, abruptly from the fertile valley, to the height of about one hundred feet. I found it high enough, and steep enough for my strength; for I had to stop and take breath several times before reaching the summit.

The view from the top is the best I have yet had in the Bassa country. I saw several other beautiful hills in all directions, some of them also capped by native villages. I preached to some *eight* or *ten* natives of all ages. The village contained less than a dozen huts, and no doubt less than forty people.

This was my first visit to this immediate region, so beautiful and interesting; though I have visited King Peter's town, and preached in it several times. On my return to-day, I preached to about *ten* people in Peter's town. I shall have to spend a night in this metropolis (*twenty* houses) before I can hope to see all its sixty to eighty inhabitants together, that I may tell them of "*another King, one Jesus.*"

I returned home much pleased with my visit, and much fatigued, as I walked in all some *eleven* miles to-day, which is more than is usual for me in this climate.

#### *Clerical Association—Lord's Supper—Confirmation—Baptism.*

*May 29th.*—Last Monday the brig Gen. Pierce arrived from Monrovia, bringing Bishop Payne, and Rev. Messrs. Greene and Holeomb; the latter is just out from the United States. Of course my heart was again made glad by the visit of our Bishop and other brethren.

Arrangements having been previously made for an association, the first service of the series was held at Lower Buchanan, this afternoon. The Bishop preached the opening sermon, though the attendance was small.

*30th.*—Rev. Mr. Greene preached this afternoon at the same place.

*31st.*—The Bishop preached again to-day in the same village. As yet to small congregations.

*Sunday, June 1st.*—The Bishop preached at the Court-house at Upper Buchanan, and administered the communion to about *ten* persons. About thirty persons in all present. After service the Bishop confirmed

one invalid in private, making in all *ten* confirmed since May 1st for St. Andrew's Church.

At 4 o'clock, P. M. service was held at Lower Buchanan, when Bishop Payne baptised *three* children, and Rev. Mr. Holcomb preached. Rev. Mr. Greene preached at the same place at night. The congregations good on both occasions.

During all the services the preaching was instructive and faithful; and I believe there is a growing interest in the community, in our mode of worship, &c. Several persons are now candidates for confirmation, but are not as yet considered fully prepared for its administration. May God be with us of a truth, and may all who are received into our communion, walk worthy of their high vocation.

### *School Examination.*

*May 30th.*—The semi-annual examination of our day school took place to-day. Mr. Crusoe, the teacher, had succeeded very well in bringing on his scholars. The present number is *ten*, others who would attend, are too distant. Their ages are from *eight to sixteen* years. Only *two* as yet are beyond the primary branches.

### *The Sailing and Return of the Gen. Pierce.*

*June 4th.*—This vessel left our harbor early this morning in which *four* of us Missionaries embarked. Three for their homes down the coast, myself for a sea-trip.

*July 11th.*—The "Pierce" returned here (at Bassa) again to-day; and I am again at home in better health.

### *Renewal of Missionary Labors—The Rainy Season—Two Shipwrecks.*

*Sunday, July 13th.*—Preached in the morning at the Mission-house. Held Sunday School and a prayer-meeting at Lower Buchanan, at 3 P. M., as but *four* or *five* were present. Lectured on Pilgrim's Progress at night in the Mission-house.

*15th.*—Visited several of my invalids and members at Lower Buchanan. The sick and poor have suffered much for want of medicine and food. I spoke especially to each of the Great Physician, and of the Bread which cometh down from heaven.

The rains for several weeks have been severe here. At times it has rained day and night with little intermission. The sea is high, and the S. W. wind strong.

Two weeks since an English Brigantine was wrecked twenty miles below this place; and last Sunday (tho 13th) an English barque was

wrecked at Edina over the river, three miles distant. No life was lost on the first, but one was drowned from the last wreck. But little of the cargo was saved from the last, for it soon went to pieces. Of the first, I have heard but little news.

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### JOURNAL OF REV. C. C. HOFFMAN.

*Sunday, 4th May.*—A busy Sabbath—preached at St. Mark's in the morning; superintended and lectured the children of the Sunday School; preached to the natives at the Chapel, and took part in the Monthly Missionary Meeting at night.

*Monday Evening.*—Showed the magic lantern (Scripture piece) to those of the Sunday School children who had been punctual for a month.

*Tuesday Afternoon.*—Visited the native town, and spoke to the people of the way of salvation.

*Wednesday.*—Went down to Church in the evening with the children, but found it closed, the weather being unpleasant; took all the children to a parishioner's house near by, where we had religious services.

*Saturday, 10th.*—Went to town, where I had some interesting talk with the natives, especially with one "Jure." He said the people believed God, but they had two *two heads* and *two hearts*. They believed God's word when they heard it, and forgot it afterwards. "When I listen to the truth I know it is true, one head says, yes, it is true, and I go away, go to native town, mingle with people, then I do after my *other head*."

*Whit-Sunday, 11th May.*—As Rev. Mr. Gibson went to Cavalla yesterday, I had the full services at St. Mark's. My dinner was sent me, enabling me to be at Sunday School and Native Chapel in the afternoon; preached at the Asylum at night.

*May 14th.*—The U. S. brig Dolphin arrived yesterday; had the pleasure of meeting the commander and some of his officers. Our lecture was held in the evening (Wednesday) at the Asylum.

*May 15th.*—The Governor has addressed a letter to the commander of the Dolphin, requesting his interference to put a stop to the war between the Cape and Roektown natives. It was becoming a very serious matter, and there was a prospect of a general war, involving the whole Grebo tribe and bush people. Such an event would have been most disastrous to the people here. Commander Thomson was ready to do all in his power to restore peace. The Governor therefore called the head men of the people here to go on board the vessel this morning, and himself with other officers of government were taken to Roektown; a message was sent on shore to the Roektown head men to come off and settle the difficulty. This they would not do till a few shots had been fired to intimidate them, and the next day the matter was discussed on the deck of the

vessel and peace made. Hostilities were to cease, though the original matter of dispute, the boundary of the land, was still left unsettled.

*Saturday*.—Unable to go to town. Have had fever and felt unwell through the week.

*Sunday, 18th*.—Too weak to go to St. Mark's, but in the afternoon went to the Native Chapel. An overflowing congregation, at least three hundred natives present. This was owing to the law about Sunday having been re-enacted the previous Monday, through the influence of N. S. Harris and William Allison, two native Christians. In the evening had service at Asylum, and a crowded attendance.

*Tuesday, 20th*.—The Night School was re-opened at the Chapel—about one hundred young persons present. The number will doubtless fluctuate.

*Saturday, 24th*.—Not able to go to native town. Have felt feverish and weak through the week.

The American schooner King-Fisher arrived to-day, and brought us news of the arrival of the General Pierce on the coast; and what was better, *her mail*. We had long been without letters, and they were truly as "*cold water to the thirsty soul*." We learned also that the Bishop and the Rev. Mr. Holcomb were on board the Pierce.

*Sunday, 25th*.—Did not go out till afternoon. Found a large number of children at the Sunday School, and a very large congregation at the Chapel. Had no services at night.

*Wednesday, 28th*.—Walked to Native Town and talked to the people. I scarcely ever fail in feeling that my visits to town are profitable. The people are ready to learn, and attentively listen. Had our evening lecture at the Asylum.

*Saturday, 31st*.—Three afternoons this week have been to the towns for religious conversation, and always was kindly received, and had profitable religious conversations.

The American schooner King-Fisher sailed to-day.

The school at the Asylum has been kept up without interruption during the month. I meet the children morning and evening for prayers and Catechetical instruction, at 7 A. M., and 6½ P. M.

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## LIBERIA.

THE following, from the New-York Journal of Commerce, contains some interesting statements with reference to

### TRADE WITH AFRICA.

If we would open a splendid field for commercial activity, we have but to direct our energies to the development of African commerce. England

is becoming thoroughly aroused, to appropriate to herself the advantages of an extensive traffic in that direction. The rewards of her enterprise have already been such as to impart a stimulus to larger investment, and more extended exploration. Already we have lost much vantage ground, as the cost of our strange indifference; but the subject is now, undoubtedly, receiving more attention. In a commercial point of view, independent of its connection with negro colonization and the slavery question, it is invested with great and increasing importance. The agricultural resources of Africa are beyond computation, and as they are gradually developed in a region so eminently adapted to the production of a great variety of valuable staples, and the arts of civilization are extended, commerce must inevitably expand. Not less certain is it, that *emigration will follow in the footsteps of commerce*; and from present indications, it is not difficult to conceive that the western coast of Africa may yet become to the free blacks of the United States, as attractive as California has been to the whites.

The soil of the Liberian Republic is capable of yielding, in the greatest abundance, the most valuable productions of the tropics. The present exports from the western coast to European ports, equal to \$15,000,000 per annum, are almost wholly of spontaneous growth. Palm oil, used on railways, and extensively introduced as a substitute for tallow and wax in the manufacture of candles, is the great staple of export—more than thirty cargoes having left ports in Liberia during the year 1855. Of the whole amount imported into the United Kingdom during 1854, 731,659 cwt., or 97 per cent. of the whole, came from the west coast of Africa. The importations into the United States for the year ending June 30th, 1855, was 707,971 gallons, valued at \$264,455. Palm oil is the produce of a tree which takes several years to come to maturity. Besides, there are several oil-producing plants. The castor oil plant grows wild. Coffee, which has propagated itself along a great extent of the coast, without culture, may be produced in its perfection. Four kinds of cotton are known and cultivated, and a steady demand would insure a large supply. Indigo is largely cultivated. The other principal articles of export are dye-woods, ebony, gum copal, hides, beeswax, gold dust, orchil, ground nuts, elephants' teeth, copper, guano, sugar, &c. There are not less than thirty-eight kinds of timber, or choice woods for cabinet furniture, of which the grain is often very beautiful. For ship-building, the African teak is deservedly esteemed. These are bartered for rum, tobacco, muskets, powder, domestics, such as sheetings and shirtings, and an assortment of general groceries. The English government affords every possible encouragement to African trade, and most, if not all the products of Africa above named, are admitted free of duty; but in our own country the tariff demands a duty on palm oil of 10 per cent.—equal to one-half (or 44 100ths per cent. per pound); on ivory, 5 per cent.; gum copal, 20 per cent.; bar-wood and cam-wood, 5 per cent.; ebony, 20 per cent. These articles cannot be produced in the

United States, so that the imposition of a tariff can afford no encouragement to home industry. Of gum copal, used for the manufacture of varnish, we are large consumers. Most of it comes by way of England, Portugal and Hamburg; whereas, with proper encouragement from the general government, it might be imported direct as cheaply as by any other means, and greatly increase our trade. There is every reason why we should foster this branch of commerce. Of its remunerating character, there is abundant evidence; especially, as may be inferred, from the caution observed by those in the trade, lest others should obtain knowledge enabling them to share in their advantages. Beside the heavy trade between the west coast of Africa and Great Britain, in tobacco, beads, cotton cloths, arms, powder, &c., there is a large trade between Central Africa and ports of the Mediterranean,—chiefly with Marseilles, Leghorn, Trieste,—silks, glassware, false corals, coral beads, bracelets, gold lace, hardware and tobacco, forming the principal articles of traffic. Central Africa has considerable trade, not only with the Barbary States, but with Egypt and the eastern parts of the continent, the white traders on the coast employing natives as factors between themselves and the interior people.

The trade between the United States and the whole of Africa is most insignificant in comparison with that between England and simply the western coast; and it is a fact especially deserving of attention, with reference to Liberia, that for some time past, while the importations from England are increasing, from the United States they are diminishing—particularly cotton goods. It is estimated that there are not less than one hundred ships regularly trading between the British ports and the coast of Africa, while a regular line of steamers plies between England and Liberia, and other settlements on the coast. In addition, it is now proposed to send a steamer up the Niger river each season for the encouragement of emigrants, and the protection of traders; to secure a free port at Fernando Po, by a commercial treaty with Spain, or in some other convenient locality, as an entrepôt for British merchant ships; to maintain the African squadron in its former state of efficiency, and to make Sierra Leone a free port. The following tables show the relative importance of British and American trade with Africa.

*The trade of the United States with Africa, during the seven years ending June 3d, 1855 :*

	<i>Exports.</i>	<i>Imports.</i>	<i>Total.</i>
1849,.....	\$708,411 .....	\$495,742 .....	\$1,204,153
1850,.....	759,266 .....	524,722 .....	1,283,988
1851,.....	1,340,644 .....	1,163,176 .....	2,503,820
1852,.....	1,246,141 .....	1,057,657 .....	2,303,798
1853,.....	1,610,833 .....	1,202,986 .....	2,813,819
1854,.....	1,804,972 .....	1,386,560 .....	3,191,532
1855,.....	1,375,905 .....	1,337,527 .....	2,713,432

From this, it will be perceived that there is a steady advance from 1849,

except a small retrograde movement last year; but while the average value of the trade of this country with all Africa, during the six years ending with 1854, was but \$2,200,000, that of Great Britain with West Africa alone, during the same period, somewhat exceeded this amount. The quantity of palm oil imported from ports in Africa into the United States, the year ending June 30, 1855, was 707,971 gallons, valued at \$264,455. The article appears among the foreign imports from Africa that year, for the first time in commerce and navigation. How much, if any, came from Liberia, is not stated. The following returns to Parliament (as published by the London Shipping and Mercantile Gazette), show the increase of exports to the west coast of Africa, and of imports from the same coast:

	<i>Exports.</i>	<i>Imports.</i>	<i>Total.</i>
1850,.....	£639,429 .....	£605,958 .....	£1,245,387
1851,.....	654,543 .....	794,810 .....	1,449,353
1852,.....	533,725 .....	707,024 .....	1,240,749
1853,.....	901,402 .....	749,373 .....	1,650,775
1854,.....	958,809 .....	905,634 .....	1,864,443

This is independent of the British colonies of Sierra Leone, the trade of which amounted in 1854, to \$1,421,865; and of the British possessions on the Gold Coast and the river Gambia, amounting to \$1,547,285 more; and of those at the Cape of Good Hope and in South Africa, swelling the amount \$8,383,090 more; making in all an aggregate of over \$23,000,000 in 1854, for the western coast of Africa entire.

It has of late been urged that a line of steamers should be established between the United States and the Western Coast of Africa, to afford greater facilities for commercial intercourse; and the planting of settlements in the interior, as now proposed, remote from the malarious influences of the coast, furnish additional reasons for persevering in this laudable design.

## INTELLIGENCE.

### *Dispatch of Materials for Liberia College.*

THE ship *Dirigo*, Capt. Atwood, which sailed from Boston for Monrovia recently, was chartered by the Trustees of Donations for Education in Liberia, through a committee consisting of the Hon. Albert Fearing, President, and William Ropes, Esq., Vice-President of that corporation. She is consigned to the Hon. Joseph J. Roberts, the late distinguished President of the Republic of Liberia, and now President of Liberia College. The principal part of her cargo consists of materials for the erection of a substantial and convenient college building on a

tract of land granted for that purpose by the Legislature of that Republic. This College building will be seventy feet long, forty-five feet wide, and three stories high. It will contain apartments for two members of the College Faculty and their families, who will reside in the building and have the immediate oversight of the students; a dining-room sufficient for these families and the students; a hall to be used as a chapel, lecture-room, or for any other purpose for which all the students need to be convened; rooms for recitation and for study in classes; dormitories for students, and the necessary offices, store-rooms, and other accommodations. The kitchen is to be a detached building, in easy communication with the dining-room. The walls of the College building are to be of brick, on a foundation of Liberia granite, rising two feet above the surface of the earth. About half of the brick goes out in the Dirigo. The remainder, with the lime, will be procured in the immediate vicinity. The building will be able to accommodate forty or fifty students, besides the President and a Professor, or two Professors, with their families and attendants. The whole cost of these College buildings, including the freight of the materials from Boston to Monrovia, and all other expenses, will probably be about eighteen thousand dollars.

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### *Death in the African Mission.*

A SLIP from the Cavalla Messenger, just received, contains the following sad intelligence:—

DIED.—At Cavalla, September 29th, at a quarter before 11 o'clock, P. M., Miss Isabella T. Alley. Her disease was consumption.

Moved by the Spirit of God, Miss Alley left a comfortable and beloved home in King George county, in October, 1855, to join the mission at Cape Palmas. Until the beginning of the present year she resided at Cavalla. Here it may be truly said, *she did what she could*. A kind affectionate heart made her delight in offices of love, and warmly attached her to the family circle in which Providence had placed her. But her great desire and happiness was to do good to the souls of those for whose salvation she had come to this land. In this work she labored not in vain.

The class which she taught will long remember her faithfulness, while her efforts in behalf of the native women were evidently blessed of God. As I write, one who was led to Christ through her means stands in sorrow

by her corpse; and another is only prevented from professing Christ by the influence of the *deyā*, demon-man, to whom she is married.

Other sheep, though now unknown, but led by her to the Great Shepherd, will no doubt rise up in the last day and call her blessed.

It was, however, at the Orphan Asylum, Cape Palmas, where she removed early in the year, that she especially manifested her zeal and efficiency. Assuming the charge of sixteen boarders and as many day scholars, very soon after they had been collected, she from the very first made herself their very mind and soul—directing all the minutia of their studies and deportment, both in and out of school. Every energy of her mind, soul and body, appeared to be taxed for this purpose—*taxed beyond endurance*.

When the examination in July arrived, the scholars showed that everything had been done that could be done; but the agent had prostrated herself in the effort. She could not even be present at it. The disease (consumption) had now far advanced in its work upon her frame. Too weak longer to do anything at the Asylum, she was brought down to Cavalla. After a few weeks stay, she flattered herself that she had so far recovered as to enable her at least to take the general oversight of the Asylum, and she requested to be carried thither. But a few days' trial showed how incompetent she was to the task. She was brought back to Cavalla, where she gradually passed away to her rest.

Attended by Bishop Paynq, Rev. H. Holcomb, the mission family, schools, and a large number of persons from the native towns, her body was laid by the side of Rev. Mr. Smith, who came out with her, in the burying ground at Cavalla.

#### EXTRACT FROM A PRIVATE LETTER OF A MISSIONARY, AT CAVALLA, IN AFRICA.

“God is strengthening us by what he is permitting us to see here. Our Native Christians continue active and earnest, and are doing a good work among their people. It is delightful to visit among them, and see the spirit which is animating them. Teachers, after their school duties are over, go to the towns around, to talk to their people about the Blessed Saviour. Carpenters, and masons, and other workmen, will cease their work for a few days, and start off on short Missionary excursions; and even children become witnesses for Jesus—not resting until they get their parents to throw away their *gree-grees*. And the light is spreading, and will spread, until all shall ‘hear the joyful sound.’

“We have now about THIRTY adult communicants, independent of our villages and young people, who have been educated in our schools. Our Communion seasons are delightful. It is indeed touching to see so many of these poor people, who, a short time since, were sunk in all the deep de-

gradation of heathenism, meekly and earnestly listening to the Word of Life, and then kneeling at the table of the LORD, and thus acknowledging their allegiance to the Saviour. And what a change it is from heathenism to Christianity. You can form but a faint idea of it, notwithstanding all you have read about it. In fact, no one can know what heathenism is, unless placed in its midst. I often think, if people at home could only realize the social as well as the religious degradation of the poor heathen, every person of common humanity would not only freely give of his or her *abundance*, but of his or her *want*."

## Acknowledgments.

### FOREIGN MISSIONS.

THE Treasurer of the Foreign Committee acknowledges the receipt of the following sums from Nov. 20, 1856, to Dec. 25, 1856.

#### Maine.

Gardiner—Christ Ch..... 30 00

#### New-Hampshire.

Concord—St. Paul's Ch. S. S., \$9 76; "from the box of a little hoy, dec'd," 60c.... 10 36

#### Massachusetts.

Andover—Christ Ch..... 27 76  
Northampton—St. John's Ch., \$22 29; S. S., \$32 44.... 54 73 82 49

#### Rhode Island.

Newport—Zion, S. S., 4th quar. payment ed. W. C. Cozens and Mark Littlefield. Africa..... 10 00

#### Connecticut.

Hartford—St. John's Ch..... 43 32  
Norwich—Christ Ch..... 35 00  
Old Saybrook—Grace Ch..... 9 15  
Southport—Trinity, S. S., Af. 10 00  
Waterbury—St. John Ch., "a thank offering for Africa, \$5; a friend of Missions, China, \$5, Africa, \$5.... 15 00  
Westville—St. James'..... 3 00 115 47

#### New-York.

Brooklyn—Holy Trinity, salary of Mrs. Keith, Ch..... 75 00  
Church of the Messiah, hy a member..... 10 00  
By Mrs. ———, to be devoted to the education of "Joh," or Dan'l Osgood, Orphan Asylum, Cape Palmas..... 20 00  
Cherry Valley—Grace Ch..... 3 00  
Flatbush—St. Paul's..... 16 00

Morris—Zion Church S. S., for African Mission..... 24 00  
Monticello—St. John's Ch..... 3 00  
New-Berlin—St. Andrew's Ch. 21 50  
New-Brighton—Christ Ch., a member..... 2 50  
New-York—Rev. S. H. Turner, D. D., for Africa, \$25 and \$25..... 50 00  
St. Bartholomew's Ch..... 22 50  
Richmond—St. Andrew's Ch., S. S. for support of David Moore, Af. Mission, bal. 2d yr., \$12; Gen., \$6 67. 18 67  
Westchester Co.—North Salem, St. James'..... 3 00  
Whitestone—Church, S. S., ½. 12 00  
Miscellaneous—"W."..... 10 00 291 17

#### Western New-York.

Homer—Calvary Ch., S. S., for support of girl in Orphan Asylum, Cape Palmas... 4 11  
Ithaca—Mrs. Walter..... 2 50  
Utica—Grace Ch., from a Lady, for education of a child in Africa..... 10 00  
Do., S. S., in addition to \$19 yet to be received from diocesan treasurer, for ed. child, Africa..... 1 00  
Waverly—Grace Ch., S. S., for Africa..... 5 00 22 61

#### New-Jersey.

Elizabeth—St. John's Church, S. S., for Shanghai, \$10 18; Cape Palmas Orphan Asylum, \$7 42.. 17 60

#### Maryland.

Baltimore—Grace, a Lady, Bp. Payne, scholarship Af. 25 00  
Caroline Co.—St. John's, Rev. R. W. Goldsboro'-..... 2 50  
Calvert Parish—Christ, a parishioner..... 1 00  
Elkton—Trinity Ch., for Africa, 12 50  
Havre de Grace—St. John's Ch. 9 87

<i>Kent Co.</i> —St. Paul's Ch., for Africa, \$8 47; for China, \$5 38.....	13 85
Shrewsbury Parish.....	8 00
<i>St. Mary's Co.</i> —All Faith Parish, Advent collection, Rev. J. W. Hoskins....	5 00
<i>St. George's Parish</i> —Spesutia Church.....	25 60
<i>Somerset Co.</i> —Somerset Parish, for Africa.....	50 00
<i>Talbot Co.</i> —Esston, Miss Forman, for nine subscriptions to Cavalla Messenger, Africa.....	5 00
<i>Washington, D. C.</i> —St. John's Ch., for Africa, per Rev. H. R. S.....	126 50
Trinity Ch., \$20, for education of an African child named Richard Cox; \$80 towards the support of Rev. Mr. Halcomb.....	100 00 362 62

Pennsylvania.

<i>Churchtown</i> —Bangor Ch., S. S., towards erection of Epiphany Church, Cavalla....	7 50
<i>Germantown</i> —Christ Church, from a member, for Af.....	50 00
<i>Holmesburg</i> —Emmanuel Ch., \$1; through Episcopal Recorder, \$7 75.....	8 75
<i>Lancaster</i> —For education of a boy in African Mission to be named Walter E. Franklin.....	10 00
<i>Maylandville</i> —Trinity Church, S. S., for education in Af. Miss. of a boy, to be named John G. Drayton.....	20 00
<i>Philadelphia</i> — $\frac{1}{2}$ collections during General Convention, viz:— Opening of Convention.....	\$103 09
Sermon before Board.....	77 32
First Miss. Meeting.....	185 95
Second do. do.....	111 42
St. James'.....	477 78
St. Philip's, Ladies' Foreign Miss. Soc.....	85 75
Cape Palmas Fem. Orph. Asy. Soc.....	30 00
<i>Oxford, (Phil.)</i> —Trinity Ch., S. S.....	500 09
<i>Springville</i> —St. Andrew's Ch.....	10 00
<i>Paradise</i> —All Saints Parish.....	5 00
<i>Pittsburg</i> —From J. S. C.....	0 50
W. H. Seal, Esq., Philadelphia, Advent offering.....	35 00 1237 28

Virginia.

<i>Alexandria</i> —Theo. Sem., Fairfax Co., additional from a few students.....	4 00
<i>Albemarle Co.</i> —Christ Church, Mrs. Scott, \$10; Mrs. Mason, \$30.....	3 89
<i>Bath Co.</i> —Christ Ch.....	
<i>Charlottesville</i> —Christ Ch., for Rev. H. R. S., for Bishop Payne's New Mission, Monrovia, \$20; Special Coll, for Af., \$89 50; Gen. \$39.....	148 50

<i>Charlestown, (Jefferson Co.)</i> —Mrs. R. J. Washington, for Mrs. Syle's day-sch'l, China.....	21 00
<i>Chesterfield</i> —Mrs. C. W. Brewer, \$2 50; Mrs. Timberlake, \$2.....	4 50
<i>Fauquier Co.</i> —Piedmont Parish, "Missionary Soc." \$45 38; for Mr. Keith's school, China, \$10; by Mrs. N. L. Peyton, for Miss C. E. Jones' school, do., \$5 for do., by Mrs. Ann Morgan.....	60 38
<i>Jefferson Co.</i> —J. E. G., contribution of friends to Af.....	3 00
<i>Halifax</i> —Dr. L. Faulkner, \$5; Miss M. L. Spear, \$5.....	10 00
<i>Isle of Wight</i> —Smithfield, "The avails of self-denial,".....	2 50
<i>Meherrin Parish</i> —Sewing Society, $\frac{1}{2}$ .....	15 00
<i>Lancaster</i> —Christ Ch., W. Y. Downman, \$50; Mrs. W. Y. Downman, \$5; Mr. L. Chase, Kilmarnock, \$10; Mr. J. F. Ball, do., \$5, Mrs. E. A. Currie, Lancaster, C. H., \$5; Mrs. E. Braxton, Farnham, \$2 50.....	77 50
<i>Lawrenceville</i> —St. Andrew's Ch., Infant S. S. class, \$1; colored congregation, \$4 36.....	5 36
<i>Lynchburgh</i> —St. Paul's Ch., for Cavalla Messenger.....	3 00
<i>Norfolk</i> —Christ Ch., "a lady," \$25; sub. to Cavalla Messenger, (33 subscribers,) \$11.....	36 00
<i>Lexington</i> —Latimer Parish, a lady, by Rev. W. N. P.....	5 00
<i>Old Point Comfort</i> —From a friend to Missions.....	5 00
<i>Putnam Co</i> —From Miss Jane Summers.....	10 00
<i>Richmond</i> —"China Missionary Society," \$100, to educate four Chinese youth; \$10 from a few young ladies, "to assist Rev. Mr. Tong to go to house-keeping," St. James' Ch., \$25 for Mission at Athens, \$10 for Africa; S. S., Af., \$30.....	65 00
<i>Warrenton</i> —From Sallie, Sophia, and Murray Forbes, for Af., \$1 50; from Mrs. Wallace, for China, \$10.....	11 40
<i>Richmond</i> —St. James', from Fred. Bransford, for the expenses for year 1857, of four emigrant children, in the schools of Cape Palmas, W. Af., under care of Rev. C. C. Hoffman.....	400 00
St. Paul's.....	143 00
<i>Shepherdstown</i> —Trinity, a child, by Rev. Dr. Andrews ...	37
Contributed through Rev. H. R. Scott, for Africa— <i>Amherst Co.</i> —Lexington Parish.....	12 13

*Bedford Co.*—Heber Parish, St. John's... 54 00  
*Montgomery Co.*—Alleghany Springs... 89 35  
*Lynchburg*—St. Paul's... 86 43 241 91 1424 90

## North Carolina.

*Asheville*—Trinity Ch.,  $\frac{1}{2}$  ..... 5 00  
*Elizabeth City*—Christ Ch., \$30 Af., and for education of Wm. F. Martin in African Mission, \$10 ..... 40 00  
*Flat Rock*—St. John's in the Wilderness, \$101 60; from colored congregation, Genl., \$3 15.....104 75 149 85

## South Carolina.

*Beaufort*—St. Helena, Af., \$100; Ch., \$75 52.....175 52  
*Charleston*—Grace Ch., Genl... 20 94  
 St. Philip's Ch., \$2 50; by a family, for Ch. of Epiphany, Cavalla; for "poor little Jako," Cavalla, \$2 50; for China, \$5; for School House, Sinoe, \$41 43..... 51 43  
 From "two young friends to Missions," ..... 50 00  
 St. Michael's Ch., Genl., \$30 65; China, \$10; Af., \$10; Ch. of the Epiphany, 25 cts ..... 50 90  
*Cheraw*—St. David's Ch., \$2, for Church at Cavalla; genl., \$3 10..... 5 10  
*Grahamville*—Holy Trinity.... 57 50 411 39

## Georgia.

*Summerville*—"African Society," \$20 for support of Grace Elliott, in Miss Williford's School, Cape Palmas; \$5 for Church of the Epiphany, at do..... 25 00  
*Anonymous*—For Miss Martha Williford, Africa..... 20 00 45 00

## Alabama.

*Livingston*—St. James' Ch., by a member..... 20 00  
*Marion*—St. Wilfrid's..... 11 00 31 00

## Tennessee.

*Columbia*—N. C. W. .... 1 00  
*Knoxville*—St. John's, Children's Miss. Association, ed. Chl..... 10 00 11 00

## Illinois.

*Cambridge*—St. Matthew's Ch. 2 45  
*Lancaster*—M. S. Marsh ..... 10 00

*Rockford*—Emmanuel Ch. S. S., for Africa..... 10 00  
*Waukegan*—Christ S. S., towards finishing Church at Cavalla..... 5 00 27 45

## Louisiana.

*New-Orleans*—Mrs. H. B. Merrill, for education of child in China, \$25; for do. in Africa, \$25..... 50 00

## Ohio.

*Cincinnati*—Anonymous, \$1 44 and 66c., Chl..... 2 10  
*Steubenville*—"Contribution of a female servant," ..... 1 00  
*Worthington*—St. John's Ch... 5 00 8 10

## Indiana.

*Mishawaka*—St. Paul's Church S. S., for Africa..... 2 00  
*Madison*—Christ Church, \$25; S. S., \$25 ..... 50 00 52 00

## Arkansas.

*Little Rock*—From Mrs. M. F. Trapnall, for scholarships in Africa and China, \$20, \$25, and \$5, gen'l. .... 50 00

## MISCELLANEOUS.

*Unknown*—Duroche Missionary Soc. .... 4 00  
 M. A. .... 5 00

## FROM FOREIGN PARTS.

## Europe.

*France*—Paris, Mrs. Julia Roubel..... 4 00

## Asia.

*China*—Shanghai, "from friends to Mission schools..... 10 00 23 00

## Legacies.

*W. N. Y.*—Estate of late Mary Lewis, by G. W. Cuyler, Esq., \$701 96; less Exchange, \$3 50..... 698 46  
*Ky.*—Estate of late Joseph Wilson, of Hawesville, by Rt. Rev. Bishop Smith, to the Missionary Bishop in China, for distribution of Bibles in China..... 50 00  
*N. J.*—Estate of late Joseph Voorhees, by N. B. Holmes, Esq..... 200 00 948 46

Total Oct. 1, to Dec. 25, 1856.....\$5451 75



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